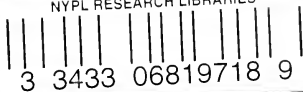


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THE OUTSIDE OF THE CUP

REV. HENRY R. ROSE

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The Outside of the Cup

A RESPONSE TO
WINSTON CHURCHILL'S
"The Inside of the Cup"

BY

REV. HENRY R. ROSE, B. D.

CHURCH OF THE REDEEMER
NEWARK, N. J.

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DEDICATED TO
MR. WINSTON CHURCHILL

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P R E F A C E



JESUS meant by "The Outside of the Cup" the world outside of the church. Mr. Winston Churchill in his epoch-making book "The Inside of the Cup" endeavors to show that the world outside of the church will never be what it ought to be until the Christian Church changes its theology and makes it rational, and until it can get its members to put Christianity into practise as Jesus practised it. Mr. Churchill, unlike most critics of the Church, does not try to destroy the Church but to save it. And yet there has been a terrific storm of criticism rained down upon his head by those who should have risen up and thanked him for opening their eyes and showing them their duty.

This volume is from a minister who feels that Mr. Churchill is right and would have his congregation and other congregations see how thoroughly right he is. It takes up some of the biggest questions discussed in "The Inside of the Cup" and treats them more extensively in chapters by themselves, so that the earnest reader may consider one subject at a time, in all of its modern bearings.

The writer does not agree with Mr. Churchill in everything; but there is so much in this great novel with which he does agree and with which every Twentieth Century preacher should agree, that he rejoices it has been given to the world; and he believes before its influence is spent, "The Inside of the Cup"—the Church—will be radically altered for the better, and, as a result, "The Outside of the Cup"—the World—will be vastly and beautifully improved.

CHAPTER I.

JOHN HODDER

The Minister Who Woke Up*

The hero of the story is John Hodder, an unmarried Episcopal rector, who is called from a delightful suburban church to a rich and fashionable parish in a large city. Its vestrymen want a rector who will preach the good old orthodoxy and attend to the altar in the most conservative fashion. They want to keep St. John's what it has always been,—eminently respectable and thoroughly conventional: a kind of Sunday Club for the well-to-do and the socially prominent people of the diocese. But the new rector proves to be a young man with red blood in his veins and a growing mind, and he does not stay put. Some of his most valued parishioners tell him frankly that they do not believe his conservative doctrines and cannot understand how he continues to believe them. This sets him to thinking. Then he discovers that certain of his members, even men on his vestry, are doing things in the world of business and in other relations that are utterly dishonest and heartless. This makes him think all the harder. Finally he wakes up, and says to himself: "This church of mine is going to the dogs, and so are other churches. Something must be done and that right early or there will not be any church." The book is the story of his awakening and of what happens as he wakes and after he wakes.

John Hodder wakes up to the two vital problems now confronting the church. First, how it is to continue to exist. Second, how it is to become a real and mighty force in this conscientious, exacting and unfoolable Twentieth Century.

*Matt. 23, 25. Thou blind Pharisee, cleanse first the inside of the cup and of the platter that the outside thereof may be clean also.

He sees the pews emptying. What is the reason? What will stop the exodus and start the tide back into the church again?

He finds a cause that astonishes him. Some of his people do not want the pews filled! St. John's rich and fashionable constituency does not care to have anybody and everybody attend its services. If he begins to bring in the middle class or the poor, these people will leave.

He also discovers another explanation in the people who will not go to his church or any church. Their number is appalling, probably fifty million in our population of one hundred million. One-half the citizens of the United States outside of all churches. And yet the church is the greatest prop and hope of Democracy!

What is the trouble?

Not poor preaching entirely. At any rate, not in his case, as he is a fine speaker.

Not because the good old-fashioned gospel is not preached. He preaches nothing but the most rigid orthodoxy. And yet his pews are not filled, nor does he succeed in interesting the people in his parish he most longs to reach: the most thoughtful and most conscientious members of his congregation.

It dawns upon him that two things are standing in the way of the true prosperity and influence of his church and of every church.

First, its theology is out of date. The views he cherishes most and preaches with agony and eloquence are as dead and foreign to the average man and woman of to-day as if he were using a dead language. He is visiting the Fergusons when a young man, who used to attend his church, tells him frankly that he has quit because he no longer believes in hell-fire and such doctrines. At another time one of his most intelligent women quite as frankly informs him that she can take no stock in the old theology and wonders why he keeps on preaching it. Thus it grows upon him that a part of the explanation of empty pews is an outgrown theology. The pulpit has no creed acceptable to the

present century.

The other explanation is that the church is not touching humanity. It is not doing the work for the people that they have a right to expect it to do and, therefore, they have no use for it. They feel no warm and vital connection between it and themselves. His acquaintance with Alison Parr, Kate Marcy, the Garvins and Horace Bentley drives this truth home. These people and thousands like them are entirely outside the church. Yet they need the church and the church needs them.

John Hodder sees that these two things must be remedied before the church can right itself and not be shipwrecked.

On the one hand, it must yield to the theological demands of the age. Church leaders do not determine the theology the world needs. It is determined by the independents inside and outside the pulpits and pews who keep in touch with the age, just as political bosses do not determine the political platforms of their parties any longer, but must accept the platforms prepared for them by the progressive members of their parties. Forward-looking thinkers, writers and preachers within and without the church have been undermining its doctrines for years because they were capable of being undermined, and now that they are about to fall, the church must stand from under or go down with the crash! For instance, the three writers who have had the most subtle and powerful influence upon the thinking of this age are Emerson, Tennyson and Browning. Not one of them teaches the old orthodoxy. The millions who have absorbed and are absorbing these thinkers can no longer entertain the doctrines their fathers did in the days gone by. Something must be done.

John Hodder says: "One thing I perceive. The age calls for new contents to some of the doctrines. This will I give it." It is not easy to give the familiar phrases of religion a different meaning, but it is a good thing to attempt, as most of the old theological terms

stand for something really vital when taken spiritually and not traditionally. It will do the reader good to read from page 284 to 290 of "The Inside of the Cup."*

Here are some of the new definitions he gives. I do not state them in his own words, but give his thought.

"The Inspiration of the Bible." Not a book dictated, word for word, from on High; but the product of personal inspiration,—men and women listening to the inner voice of God and recording what they heard. Some parts more beautiful and more trustworthy than others because the persons were more spiritual and could hear divine things better than others. Inspiration did not stop with the Apostles. It still goes on in men and women of sincere spirituality.

"The Unpardonable Sin." Not some specific sin which no man has ever been able to discover; but that attitude which denies that the spirit of God is just as truly at work in this age as in Christ's time, and that wilfulness which resists the appeal of God's spirit to one's own spirit and conscience.

"The New Birth." Not that we are depraved at birth and the children of the devil in need of being reborn the children of God; but that we are more or less spiritually blind, spiritually ignorant, spiritually unsensitive, and need to have our spiritual eyes opened, our spiritual sensitiveness quickened, and our divine powers developed. That is a new birth indeed!

"Baptism." Not a sacrament that makes a man a Christian, as if any external rite could change us internally; but an outward expression of what should be an inward consecration and aspiration,—the dedication of a man to Christ's way of living. Baptism with water, he says, is not enough. It must be of the Spirit, too, and more Spirit than water.

What is "Heaven"? Not a place hereafter, but a state of soul which may begin on earth and continue

* The figures throughout this book refer to pages in "The Inside of the Cup."

hereafter. He should have known this all his ministry, for Jesus distinctly said: "The Kingdom of Heaven is within you."

"Hell?" Not a place hereafter, but a state of soul here and hereafter, of disharmony with God; a condition that will last until man makes up his mind to get out of it. Such a decision will always be possible, in the next world as it is in this.

What is "Salvation?" Not rescue from a devil, but deliverance from disharmony with God or good, and devotion to the service of humanity and the joy and development that comes from such service.

How explain the "Trinity?" He doesn't believe those who say "The Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God." He departs from this form of tritheism entirely and stands for a new definition of the Trinity, one that will make it acceptable to the Unitarian as well as the Trinitarian, and thus pave the way for a reunited Christendom. His Trinity is this: "God the Father is God manifested as the universe. God the Son is God manifesting himself as Personality in Man. God the Holy Spirit is God ever working upon the souls of men to transform, inspire and drive them spiritually." Jesus was not God; but was filled completely with the spirit of God and was a perfect exemplification of the Personal qualities of God. We know that Jesus was closer to the Father than any Son who has ever appeared on the earth, because he alone, of all men, was able to fathom God's purpose to bless humanity to the uttermost, and able to grasp clearly the truth that the supreme duty of man is the service of mankind. The parables reveal this deep insight of Jesus, especially those of the talents and the prodigal son. (284) (364) This is about the only way to define this fundamental doctrine of Christianity if the age is to keep the name Trinity and have it mean something vital and useful in its thought and life.

But John Hodder finds it necessary to go further than change the meaning of these statements of faith.

He must reject some doctrines entirely, even though time-honored and very precious to many souls.

One is that of "Apostolic Succession." It is very sacred and central to the Greek Catholic Church, the Roman Catholic Church and one party in the Protestant Episcopal Church. But he abandons it altogether. By the way, this doctrine makes these churches call each other and all the denominations interlopers and heterodox. They regard the Presbyterian, Methodist, Baptist, Congregationalist, Reformed and Lutheran churches just as truly heterodox in this respect as the Unitarians, Universalists and Christian Scientists. But the rector shows that when Simon of Samaria wanted Simon Peter to confer upon him mechanical apostolic power which he could transmit to a succession of followers and to them alone, Peter rebuked him, saying it was not his to give. (Acts viii, 19.) "The true successors to the Apostles," as the book says, "must be Apostles themselves, must have the spirit of an Apostle, and live the life of an Apostle."

The "Virgin Birth" is another dogma he rejects. He calls it a myth (287) and explains how it came to be believed by Christian people. When Christianity was first carried to the ignorant masses of the Roman Empire they were believers in nature miracles, and it was easier for them to believe that Christ's unique divinity was due to actual, physical generation of the Spirit than to get them to understand the theory of the incarnation as put forth in the terms of Greek philosophy. (286) So they were taught that Jesus was miraculously born of a virgin. Later on, however, there grew up a cult that held that he was not born at all, but came straight down from heaven, supernatural in every respect. The church had to stamp out this error and make sure that its communicants would ever afterwards believe that he was actually born of woman and was human, as well as divine, so it wrote in the Nicene Creed: "Incarnate by the Holy Ghost of the Virgin Mary." (286) But reasoning people of to-day can only believe that Jesus was born

like all children. Indeed, his mother implied as much when she said to her boy on the day he got separated from them in the Temple: "Thy father and I have sought thee sorrowing." Would she have spoken thus if she knew that Joseph was not his father? Paul wrote to the Romans: "Concerning his son Jesus Christ, our Lord, which was made of the seed of David, according to the flesh. And declared to be the Son of God with power, according to the spirit of holiness." John Hodder holds that it is necessary to get rid of the doctrine of the virgin birth before the orthodox church to which he belongs can or will come on to the new doctrinal basis demanded by the Twentieth Century, for around this dogma revolves the whole system of supernatural theology called evangelical orthodoxy.

In fact, our preacher reaches the conclusion that he must give the church a new theology from the ground up, based upon modern science, modern philosophy and a modern interpretation of the Bible and religion. He says to his assistant, McCrae: "I no longer believe in the external and imposed authority of the Church—nor in the virgin birth, nor in certain other dogmas in which I once acquiesced. I am convinced that not one man or woman in ten thousand who has rejected Christianity ever knew what Christianity is. The science and archaic philosophy in which Christianity has been swaddled and hampered is discredited, and the conclusion is drawn that Christianity itself must be discredited." (324) It is his duty to preach liberal orthodoxy, as there is no other way to get the educated and thoughtful classes back to church and no other viewpoint that will wake the church and make it tackle the social problems of the age.

So long as religion is regarded as a form of life insurance for one's self, and the church is looked upon as a kind of shelf on which the redeemed are placed, awaiting their turn to enter paradise, how can it ever be brought to take a living hand in making this world a livable world for the millions who are not on the same delectable shelf or in possession of the same

insurance policy?

This line of thinking brings him face to face with the sociological conditions of the time and the duty of the church toward them. When you get a livable theology it commands you to practise it or quit and acknowledge yourself a coward. Hence the book also takes up and discusses the church's duty toward the awful and complicated problems of our civilization; a discussion to be opened up fully and freely in the chapters that follow. John Hodder struggles to get at the root causes and root cures of the ills that afflict us and the evils that appall us, as we ought to do.

Here is the White Slave problem. Not what is the city going to do about it or the social workers, but what is the church going to do about it? It must understand that church members are sometimes responsible for the traffic, before it can successfully undertake its destruction.

Here is Divorce. Why is there such a thing in our Christian civilization? Is the church just and wise in refusing to allow it under any circumstances?

Here is Marriage. It is so often an unholy contract, because entered into for other reasons than love, when it ought to be the divinest union on earth and would be if the church exerted the influence it might.

Here, too, is Poverty. Much of it flows directly from the unchristian treatment of help by employers, some of whom are the very pillars of the church.

And Ruthless Business. Its maxim is "every man for himself and the devil take the hindmost"; and yet it is championed and defended even by those who are members of a vestry and for a pretense make long prayers.

He comes in closest possible contact with the whole Woman Movement of our time through his relations with Alison Parr, the rich young woman who renounces her father's wealth and home that she may work out her life as an independent woman.

And he comes face to face with Socialism, discovering for the first time why such a revolt is natural,

and also seeing that it would never have come about if Christianity had been put into practise as Christ preached it.

And so this aroused and enfranchised preacher wakes up to the fact that he is living in a real world, with real problems, and that there are real men and women who are determined to settle those problems with the aid of the church, if they can get that aid, or without the aid, if God himself cannot wake the church out of its criminal sleep.

The final thing that John Hodder sees clearly is his personal duty as a minister. He knows that one man cannot do everything, but he arrives at certain decisions worthy of him and of every minister of the Lord Jesus Christ, who was fearless enough to denounce the religious leaders of his own day by saying: "Woe unto you scribes and Pharisees, hypocrites: for ye make clean the outside of the cup and of the platter, but within you are full of extortion and excess; cleanse first the inside of the cup that the outside thereof may be clean." And who could express his yearning love for the people, by crying: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not. Behold your house is left desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

He resolves to be honest with himself and his people. He will tell them exactly what he believes and intends to do; tell it from the pulpit and also in their homes and to their very face. How easy that sounds. But it will require the struggle of his life, as the same kind of a decision cost Christ the struggle of his life. It is no easy thing to change one's whole religious faith; fling one's cherished beliefs into the crucible and see them melt into thin air. John Hodder almost goes to pieces in doing it, like many another preacher. He nearly loses his faith in God, humanity and himself.

Everything for a time seems slipping from under him, even conscience and all moral scruples. That is why we find him in his most desperate hour in the saloon where he meets Kate Marcy and acts for a time as if he were going to hell.

Then he resolves, and this is the grandest thing about John Hodder, that he will be a stayer and not a quitter; that he will not desert the church but change the church. Robert Elsmere went through a similar experience, and quit the church. John Hodder refuses to quit. And therein lies his infinite superiority to Robert Elsmere and every other minister who runs away. Hodder started to run, I admit.

He goes into his church to take a last farewell, but there before him hangs a painting of Christ on Calvary. As he sits staring at the face of the Man on the cross, it seems to move and live; it seems to come across the centuries and to show that in the hardest and darkest hour of Christ's life there was no weakness in his face (144) no suggestion of quitting his task or abandoning his hope. John Hodder staggers to his feet and goes back to his job!

But it entails opposition, as we shall see, and desertion, and malevolence and martyrdom. Vested interests and religious bigots join hands to squelch him; many who have walked with him walk with him no more; some call him Unitarian and others call him Socialist, laboring to prejudice him in the eyes of the bigoted or of those who have vested privileges at stake. When the vestry cannot overcome him in any other way, it seeks to drive him away by cutting off his salary, and starving him out. But he stands his ground and wins!

To his surprise and joy, now that he has come out boldly, unequivocally and completely for the new theology and the new duty of the church to society, he finds that the Bishop of his diocese is cheerfully on his side, saying that if he were a younger man he would be doing the same thing and fighting the same fight. He finds that some of the very finest people he

ever met are coming into his church to hold up his hands. And, joy of joys, he discovers that the plain people are filling his pews as if they had been waiting for years for a minister and a congregation really, truly and sweetly on fire with the passion of Christ. He preaches a wonderful sermon, and Alison tells him he begins to look young again, as if the eternal youthfulness of Christianity had possessed his soul.

The story is meant of course to be a prophecy of what will happen, not when one church and one minister does what St. John's and John Hodder did—for no such prosperity will come to one church doing this thing alone; it is not big enough and strong enough to overcome the growing public prejudice and hostility to churches in general—it is a prophecy of what will take place when all the churches and all the ministers come round to the theology and to the humanity that St. John's and John Hodder did. When that time comes, and thank God it is surely approaching, we are going to have very different churches from what we have to-day and they are going to occupy a very different position in the world, which is now sneering at them and passing them by. We are going to have a pulpit whose utterances will have at least as much room in the daily press one day of the week as sporting news and political news get every day. We are going to have preaching so full of human interest and uplift that to come to church will be the heavenliest experience on earth. And we are going to have men and women going from church into business, politics, pastimes, their homes and every affair of life with none other than the gentle, loving, helpful spirit of Jesus Christ, bearing and forbearing, each for the good of all and all for the blessing of each. Isn't it a wonderful, a glorious, a stimulating picture? and it is all in this splendid book and that still more remarkable book the Bible! whose spirit runs through it like pearls through golden sands and whose millennial dream has captivated the author as it ought to captivate you and me.

And so the author says, now that John Hodder and his church have awakened: "The church might be likened to a ship sailing out of the snug harbor in which she has lain so long, to range herself gallantly beside those whom she has formerly beheld, with complacent cowardice, fighting her fight; young men and women enlisted under other banners than her own, doing their part in the battle of the Twentieth Century for humanity. Her rector is her captain. It is he who has cut her cables, quelled, for a time at least, her mutineers and seeks to hearten those of her crew who waver, who shrink back appalled as they realize something of the immensity of the conflict in which her destiny has to be wrought out." (428).

CHAPTER II.

ELDON PARR

Mammon Running the Church*

The two antagonistic characters in "The Inside of the Cup" are John Hodder, the minister, and Eldon Parr, the vestryman. It is a mistake, however, to suppose that in dealing with Eldon Parr the author is dealing simply with an individual. He is presenting a representative of a class. In other words, he is personating Mammon, and also personifying the Pharisee. Notice the ingenious play on words in the name of Eldon Parr. Eld means old. Par is a word used in financial circles in connection with stocks and bonds. It suggests money. "Eldon Parr" then might well mean "Old Money" or "Old Mammon." Or, if we pronounced the last name a little differently, we have a play upon the word Pharisee. Phar, the first four letters of Pharisee, might easily be changed into Parr, and by calling him "Eldon Parr" we would have the idea of "Old Pharisee." So that he stands for a hypocritical type, as old as the foundation of society; as ancient as the beginning of religion.

John Hodder tells his assistant Mac Crae that it is his determination to do three things, First, preach liberal orthodoxy. (324) Second, discourage the charity that is a mockery of Christianity. (324) Third, free the church of its Pharisees. (324) We saw in the first chapter how magnificently he changed his faith and brought it into harmony with modern science and recent Biblical interpretation and then went into his pulpit and preached it. We shall see in the next chapter how he discouraged the charity that is a mockery of Christianity. Now, we go with him as he enters upon the struggle to free the church of its Pharisees.

*Matt. vi., 24. Ye cannot serve God and Mammon.

He undertakes the big job of the century. The author shows his grasp of the condition confronting the church in this new era when he practically says: "It must get rid of the Pharisee or die." John Hodder, as he looks about him, finds that civilization is at fault; that it is conducted on the materialistic theory of the survival of the fittest rather than the brotherhood of man. (322) He also finds that those in the church are too full of the materialistic spirit of our civilization and too little of the spirit of Christ. Worse than that, some of them and even the most prominent and influential of them, are using the church to bulwark the privileges they have gained at the expense of their fellow men. (322) These are the modern Pharisees; the present day children of Mammon, who neither go into heaven themselves nor suffer others to go in. Indeed, it grows upon him, as it does upon every observing man, that while we have to a great extent Christianized the home, the school and the state, we have not Christianized industry and commerce. The business world is on a heathen and even savage basis, the strong battling with the weak and the shrewd and unscrupulous gathering in the spoils. If war is hell; business is war and hell combined, especially for the men who are being ground between the upper and nether millstones.

John Hodder resolves not to attempt to do what the average preacher has always tried to do: keep the individual a Christian within an unchristian industrial and commercial world only to miserably fail. It is impossible—utterly impossible—for a man to serve both God and Mammon. In business, most workers find it necessary, as business is now constituted, to serve Mammon much of the time and God very seldom.

His effort will be to Christianize the industrial and commercial worlds and bring them into harmony with the ideals, principles and spirit of the home, school and state, so that a man may be a Christian and live a Christian in manufacturing and trade as naturally as he may be a Christian and live a Christian in his home

or school or commonwealth. It is to be a fight against the detestable spirit of greed, this lust for money and power which is creeping over our country, corrupting our people and institutions and finally tainting the church itself.

To accomplish his object he must begin in the church itself, and utterly eliminate Eldon Parr and his class. They are in the church for personal advantage. As Phil Goodrich exclaims: "In St. John's, we have the sublime spectacle of Eldon Parr, the Pharisee in chief, conducting the Church of Christ," who uttered the denunciation against the scribes and Pharisees, hypocrites, telling them to make the inside of the church clean so that the outside might be clean indeed.

Who is Eldon Parr?

Not a rich man merely. The book is no attack on wealth as such, although it pleads with Christian people to prepare the way for reducing private property to the minimum as soon as the time is ready. Jesus had friends among the rich as well as the poor and never condemned wealth for its own sake.

Eldon Parr is an unscrupulous rich man. He plays the game of business and finance for money and resorts to every trick. Honor has no place in his code. Mercy has no seat in his bosom. Pity is something to which he is a stranger. Sincerity is utterly lacking in his constitution.

He is in the church for what he can get out of it. On the one hand, by influencing it to keep quiet about his methods of doing business and thus enable him to continue his dishonesty under cover of religious sanction. On the other hand, by making money out of the people who attend church and give it to him to invest because of their faith in him.

To use the church successfully he must pull the wool over the eyes of the congregation and minister and dominate the whole situation. Mammon understands full well that to further its unscrupulous ends it must muzzle the church, so it buys up congregations by being generous with them or it buys up the ecclesi-

astical authorities by being liberal with them. Eldon Parr has succeeded in doing this in the past; but he cannot do it with the new rector.

John Hodder finds him out quite unintentionally but very effectually. He discovers that he is not a man of integrity, or conscience, or clean standing in the business world, in spite of his high position and immense influence. He learns that he has ruined Garvin by selling him worthless stock; has made Horace Bentley penniless in the same manner, and has choked all that was best out of the nature of Everett Constable, his business tool. He perceives that he was the man who really drove Kate Marcy into prostitution. Facts come to light which show that he is an owner of property in the red light district. This is the sort of man who is running a church of God! Nor is he alone in his hypocrisy, nor is St. John's the only church with such men at the helm. Phil Goodrich says: "It's typical. The biggest Baptist church on the Boulevard is run by old Sedges, as canny a rascal as you can find in the state. The inside of his cup has never been touched, though he was once immersed in the Mississippi, they say, and swallowed a lot of water." (302) Now while it is true that very few churches have such a rank vestry as St. John's, it is nevertheless true that thousands of churches are run from the vestry or pews and not from the pulpit, a thing that ever tends to put them in the hands of fashion or the commercial spirit rather than under the leadership of God.

John Hodder finds that Eldon Parr is not a man of progressive thought in religion. He insists on the old theology because it is not a "live-it-theology" and will not entail any radical change in his life.

He also sees that he does not want anything done about the application of Christian principles to manufacturing and trade because such principles will break up his chance to beat out his rival capitalists and exploit the workers. He is perfectly willing to give every poultice to the sores of society he can. He tells

his rector that he will donate all the money he wants for a settlement house. He wants it to be the best in the country. He has in mind a system to be carried out, with the consent and aid of the municipal government, of play grounds, baths, parks, places of recreation, and hospitals, for the benefit of the people, which will put their city in the very forefront, as he calls it, of progress. (334) Yes, he is ready to do anything that will divert the thought of the people from the way he is making his money and from what humanity really needs, which is social justice; and from the real demand of Christ, which is Christian living. Everything for the symptoms; nothing for the cause. That is Eldon Parr, and that is Mammonism and Phariseism. It involves the old, old fight between God and gold; manhood and money; idealism and materialism.

The minister goes up against it without fear and without compromise. He must fight for the Christianization of business, industry and finance. These are the last stands of the enemies of society and Christianity. If the church cannot win here, it is lost.

Mammon understands the battle and it tempts him, as evil tempted Jesus of old. It puts certain questions to Hodder which it is putting to every minister and every congregation, and he replies as every preacher and congregation ought to reply.

First, will you not preach my theology? "No! because it is impossible of belief or acceptance in this age. It is monarchical and superstitious in origin and form: The age demands a democratic and scientific theology. We must have a religion on the side of the people as a whole, and not on the side of a class."

Second, will you not take my view of the church: that it is a governor on the social engine? (82) that it is here to regulate society in the interest of the ruling class? "No! the church should be the steam in the boiler, the electricity from the dynamo, the power in society to drive it ahead to all the goals God had in view when he started man on this earth."

Third, will you not accept my theory with respect

to human nature, that "We cannot change human nature, but we can better conditions by wise giving?" (344) "No! we can change human nature because at bottom it is divine nature. (498) It has been always changing and improving, so that the savage of yesterday has become the barbarian of to-day and the barbarian of to-day is becoming the civilian of to-morrow and the civilian of to-morrow must become the Christian of every day." Hodder lays it down as his positive conviction that the ills of life can be cured, which means that human nature can be regenerated, when Christian people deal with people in a Christian fashion. (361) He confesses that for a long time he had been blind to the truth and had taken the inherited, unchristian view that the disease which causes vice and poverty cannot be cured, though its ulcers might be alleviated. (361) But now he believes the disease itself curable and all mankind improvable and redeemable.

Fourth, will you not adopt my theory with respect to the church and the lower classes? that the churches are run to make the lower classes contented with their lot? Mammon says: "If you reject this view, there are very few of the privileged classes who will invest a dollar in the church hereafter." (407) "No!" replies Hodder, "I will not adopt this wretched idea, because Christ, of all men, came to make the lower classes the higher classes, to lift men up and ever up, and to do it by making them divinely and mightily and eternally discontented to remain low and under. Did he not say: 'Be ye perfect as your father in heaven is perfect'? Did he not inspire them to spiritual, mental and moral revolution by saying: 'Ye shall know the truth and the truth shall make you free'?"

Then Mammon puts the final question of all, the one it expects will stagger him and bring a weak reply: "Will you not accept my money? You must have it to run your church. Will you not take it?" The ministry as a whole and congregations everywhere have answered yes: we will take your ill-gotten gold

and make reparation for you by turning it to good uses. Go on with your saloons and breweries, your brothels and tricks of trade and cruelties of business: we cannot stop you; you are too powerful for us; but just divert some of your gold our way and we will use it to run the ambulance and care for the wounded and dying you create." But the difficulty is that when you take the money of highwaymen, they want to come and sit in your pews along with the decent people, and they naturally begin to make highwaymen in spirit out of your people in order that they themselves may feel thoroughly comfortable in your church because everybody else is more or less in the same saddle. In other words, by compromising with Mammon the church gains money; but it loses its independence and integrity. John Hodder sees this and he rises to a new height and says: "I don't want your money and I won't take your money, except on one condition: that you, like Zaccheus of old, take pains to restore every dishonest and dishonorable penny to its rightful owner. You are to show by your acts that you are a changed man and mean to be a sincere man, or I don't want you or your money in my church." Eldon Parr asks him how he can ever make such restoration, and Hodder suggests that he select a board of men in whom he has confidence—a court of claims, so to speak,—to discover and pass upon all cases where he has not gotten his money properly or treated a human being on the square and thus make restoration or reparation. (495) Winston Churchill is impracticable in such a proposition. The far better way is to let a man henceforth devote his money to doing good. Hodder's general position is a radical one for the church to take; but, the more we reflect upon it, the more we will see that it is the only stand for it to take if it would appeal to the consciences of conscientious people and rid itself of those who are using it to cloak their unscrupulous lives, and thus dragging it down to doom, along with themselves. For as sure as there is a God in heaven this sort of living is doomed! The

new conscience that is being born in this generation will have absolutely nothing to do with the old methods of making money. Even Parr's daughter finally refuses to receive or inherit his money because it has not been honestly made. (488) It is a prophecy of the new order when conscientious scruples and principles will be mightier than gold.

The reply, then, of John Hodder to every question put by Eldon Parr, that is, by Mammon and Phariseism, is: No, no, no! The axe is laid at the root of the tree. "Eldon Parr, you must either give up your theories and practises or get out of the church. No compromise any longer. The time has arrived for the church of Christ to take a stand. A new generation has come; and a new civilization is coming to back up that stand. I want to save your soul, if I can (338) but failing that, I mean to save the soul of my church and of my religion. I cannot afford to have such people as you in my pews, no matter how rich and influential you may be."

Mammon replies, and the leisure class, too, "If you will not do what we demand, we will withdraw our support, and what will your church do then?" The probability of such desertion is the problem every preacher and congregation must face if they oppose the predatory class and a certain element among the leisure class. The question is: "Can the churches stand such desertion? Can churches get along without the contributions of these people?" It remains to be seen. It is a fact, however, that they are not succeeding even with the money of such classes. A change could hardly be any worse, and I believe it will be a thousand times better.

The result of John Hodder's stand is this: Eldon Parr gets out of St. John's church; but he goes to another. That is the tragedy of the situation: one church is ready to take what another church will not have. Not until we can get all churches to agree not to receive those another church rejects on moral grounds unless evidences of true reformation are

shown, can such a revolution as John Hodder proposes be successfully accomplished. The point, however, is that Eldon Parr is on the run and not the minister; Mammon is fleeing and not God. The fact is, Eldon Parr cannot be changed. He must be outgrown. It is no more possible for a church to alter an old Pharisee or an old hypocrite than it was for Christ. Phariseeism, when it gets into the blood, stays in the blood. The lust of money when it eats into the soul, eats out the man; eats out the woman. There was no man left to Eldon Parr. Even with his dead son lying before him, for whom he professed affection, he did not change. Even with his brilliant daughter appealing to him in the radiance of her new found faith and the joy of her new born love, he drives her from his door and goes back to his gold and his loneliness. Truly has Longfellow said: "Even our cities have their graves," and they are not all in the cemeteries, either! Oh, the sad, sad picture of this man with everything to live for and make him honest, tender and true, simply existing in a great, lonely mansion and crying out in his bitterness: "No one is grateful for what I have done!" His loneliness predicts the coming loneliness of all in his class. (463) The only hope for such men is after death when they drop the old fleshly body for a new spiritual body.

I repeat, Mammon in business cannot be changed, it must be outgrown. We have outgrown it in the home. Whose home is run for money? In the school. What school is run for gain? In the state. What state is conducted for profit? We are outgrowing it in art and science. And now we must outgrow it in industry and commerce, for while they exist to make us a living they also exist to make us a life, and what does it profit a man if he leads the world of business and loses his own best self?

Another result: The community takes on a new aspect. Mammon has been ruling and running the church for a thousand years, and see where we are; see the awful condition of the outside of the cup as

well as the inside,—the slums, the brothels, the saloons, the gambling dens, the opium joints, militarism, cut-throatism in business, poverty, crime and all the rest. Mammon has played its hand and given humanity a raw deal. Now Christ is coming into the game, and it will be a square deal for all, no more and no less!

Another outcome is a change in St. John's; in its personnel and its spirit. Sincerity in its pews creates co-operation, democracy, good will and purpose within the church. It engenders respect, appreciation and gratitude toward the church outside its walls. Sincerity in its pulpit makes all the difference in him who preaches and in them that hear. The preacher gets his message across and his people carry it forth into their every-day living. Naturally, the church grows. Why should it not grow? It is the divinest institution on earth; the seed plot of every human virtue; the last, best hope of man.

When Eldon Parr, Wallis Plimpton, Ferguson, Gordon Atterbury, Everett Constable, Langmaid and their kind go out; Phil Goodrich, Asa Waring, Alison Parr, Bedloe Hubbell, Horace Bentley and their kind—the representatives of true learning, true character and true helpfulness—come in. The gain is infinitely greater than the loss, except financially, and that is something that will be taken care of by the people, for when they know that their church is sound and clean from centre to circumference, and that it is up to them to pay the bills, they will do it. With man all high and holy things are possible!

Shall we turn from the book at this point, saying: "The whole picture is exaggerated. Mammon isn't trying to run the church. Vestries are not controlled by any one man or set of men. Well-to-do people do not withdraw their support when the interests in which they have money invested are attacked. Ministers are not made to suffer if they dare think their own thoughts in theology and sociology. The church is not in a serious condition. This book is not a way

out or a solution of the problem?" Friends, no matter what we say, facts are facts and, making due deductions from the indictment of the book on account of the intensity of the preacher and of the author, the picture is essentially true and the book puts us on the track of the solution. We must give the church entirely to God and conscience and right or give it up altogether. Lincoln said the nation could not remain half slave and half free. Neither can the church remain half corrupt and half pure!

Every business man is surely conscious of one thing in this age: he is being swept along by a tide of commercialism and money-making which is robbing him of his true perspective, his true leisure, his true ideals and his true self. If this story does nothing more than wake him up to his real danger and rip him away from his insane pursuit of wealth, it will do him an enormous and eternal service.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours.

Great God! I'd rather be
A Pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn."

CHAPTER III.

KATE MARCY

The Church and the Outcast*

John Hodder is about to leave his church. He does not know for how long. It may be for weeks; it may be forever. He cannot go away without a last look and a last prayer in the church he has learned to love. It is five o'clock in the afternoon; the setting sun sends its wonderful rays through the beautiful memorial windows, fit accompaniment for the setting of his beautiful visions of a life as a minister, perhaps never to rise again. But as he turns to go, he hears a woman sobbing. He goes to her side and finds that she has come into the church to ask God to save her little boy. She says, in answer to his questions, "I used to go to church, sir, before we had our troubles—and I just came in. It suddenly came over me that God might help—the doctor can do nothing." The minister, deeply moved, tells her he will go with her and see if anything can be done. He finds the little lad nigh unto death through lack of proper medical attendance more than anything else. Then he learns the whole sad history of the wretched family. The father, once prosperous in business, had put his trust absolutely in Eldon Parr and invested his money in the Consolidated Traction Company, of which Parr was the chief financier—a company that Parr knew was unsafe—and had lost every penny. They were forced to give up their home in a respectable locality and move into the slums. The father had grown so bitter and brooded so constantly over his troubles that he had lost his grip, and they had sunk deeper and deeper in poverty and misery until they were at the very bottom, with their only child slipping into eternity. The father

*John VIII., 11. Neither do I condemn thee. Go and sin no more.

in his bitterness says to Hodder: "I'd rather have him die than have Eldon Parr's minister or any one else belonging to him save that boy's life." But he pays no attention to his rage. He pities the heart-broken mother and sets about at once to secure the best doctor in the city.

Then he goes across the yard to ask a woman, with a concert-hall voice, if she will not stop banging on the piano and singing, as it is causing the little sufferer to moan and is going through the heart of the mother like a knife. Thus he meets Kate Marcy, an outcast—one of the thousands of human souls adrift on the tide of sin in these pitiless cities of ours. But she has a heart, in spite of her shame. She closes the piano softly and asks him if there is anything she can do for her neighbor. Before he leaves he gets an inkling of her history, and finds that in some way she is where she is because of Eldon Parr. She says: "You want to stop me from going down hill. Give me religion, I suppose? Religion's all right for those on top; but say, it would be a joke if I got it. There aint any danger. But if I did, it wouldn't pay room rent and board. It's all over in a little while, anyway. I guess you'll tell me there is a hell. But if that's so, some of your church folk'll broil, too. I'll take my chance, if they will." (182) Later on he learns her full story. The son of Eldon Parr had met her in the park and they fell in love with each other. Although she was a working girl, employed in a department store, he wanted her to marry him. But Eldon Parr would not consent. He had an interview with her in which he told her he knew that she was a good girl and that she loved his son; but he had a big future planned for his boy and intended to have him marry someone as rich as himself and could help him realize the great ambitions he had for him. (245) The father worked on her feelings so that she agreed to give his son up. Then he gave her thirty one hundred dollar bills and told her to go where his son would never see her again. Heart-

broken and utterly adrift, she went to Chicago and there spent her money. She says to John Hodder, "I just went clean to hell with that money." (245) On learning that young Parr had run away from home on account of his father's interference with his marriage and had taken to drink and dissipation, she came back to her old city and became a professional woman of shame. She had no one to live for and she didn't care how soon it would be all over.

The minister, touched to the depths of his soul by her story, and discerning something good and redeemable within her in spite of her bravado and sin, succeeds in getting her to quit her evil life. He takes her to the home of Horace Bentley—a true follower of Christ if there ever was one. He is a gentle, tender man, who lives in the midst of the slums and has his door open day and night for anyone he may take in and help. They find work for Kate Marcy and she begins to rise out of the depths, which shows what love and personal aid will do even for those this Christian land of ours looks upon as utterly lost. Unfortunately she meets young Parr again, now a thorough reprobate and drunkard. He drags her back into woe once more through her love for him, but when he dies in a drunken debauch—a terrible retribution upon his father—she disappears. Whether she destroys herself or goes to some place where she is not known and keeps on in the good life we are not told. But let us hope that Kate Marcy did not taste the better life and know the purer way in vain!

The author tries to show us in her case one of the undoubted causes of white slavery—an interfered with love. He also shows what could be done for the outcast if church-going people would interest themselves sincerely in their reclamation.

However, the author completely overlooks a phase of the white slave problem which is at once its darkest and most menacing aspect to our Republic. He does not say a word about the commercialization of vice. Kate Marcy is an outcast, but she has her own room

and is her own master. There are many such; but there are thousands in an entirely different class; actually and literally white slaves. They are entrapped, bought and sold, kept indoors, made to ply their awful trade by night and do the meanest drudgery by day, given no money or so little as to amount to nothing, and then at the end of five years or seven years at the longest, they die and are buried somewhere, anywhere, God knows where; unknown, unwept and unknelled. In this country of ours 50,000 girls and women disappear every year. They are snatched from country homes and city homes, from good homes as well as bad homes. The Special Commissioner of the Department of Justice of the United States Government for the suppression of the White Slave Traders says: "Their business methods have been so developed and perfected that they seem able to ensnare almost any woman or girl whom they select for their purpose. The idea which prevails among many persons is that the victims are simply girls who are naturally vicious. This is very far from the real truth. The great majority consist of young women and girls who have either been led to such lives by deception and trickery, or who have been driven to them by force and fraud." Now these beasts are organized in every state of the land, with agents in the cities and towns, and they are at their awful work day and night. We cannot meet these devils with sermons or novels or personal work alone. We must meet organization with organization.

First, with organized society. This means all decent citizens banded together behind laws and measures that have been tried and found successful. The Federal Government now has a White Slave law. Thank God for that! The decent citizens of America have made it possible. Every State should have a White Slave law, of the most drastic kind, and every decent citizen should help to enact it. Every city should have a White Slave law and every decent man and woman should do something to put it on our books. Organ-

ized society should thrust these houses out of their midst completely. Segregation—having a certain section in a city where this thing is legally permitted—is now admitted to be a failure and a curse everywhere it has been tried. Closing such houses may not eliminate the social evil entirely, but that is no reason for not closing them. A city should have a Public Welfare Committee, one branch of whose work shall be to hurl the best citizenship of the city against this traffic in every guise and shape, until it is utterly eliminated and kept eliminated.

Second, organized religion. Judaism has its synagogues; Christianity its churches. They stand for religion organized. They mean that the individual knows that he can do little as an individual against the terrific odds of our organized modern world; but that he can do everything as a part of a synagogue or church aroused. The Jews abroad and at home are doing their share. The Christians must do theirs. We are grappling with this accursed thing through the Young Women's Christian Association, the Young Men's Christian Association and the Woman's Christian Temperance Union. They are proving three of the greatest forces in America for the prevention and suppression of vice. The Men and Religion Forward Movement has also done some very practical work in cities like Atlanta. This is acknowledged by all who know the facts. Then there has recently been formed the American Vigilance Association under the encouragement of the churches. It is officered by some of the strongest men and women of the land, and has branches in every part of the country. It is here to meet the white slavers at every turn, and has already done encouraging things.

Each church should be an aggressive educator along these lines and a constant demander of clean conditions in the city, just treatment of the working classes, abolition of the saloons, cheap dance halls, low grade plays, and all the other things necessary to stamp out this evil. We as individual Christians are comparatively

weak, but massed together in a church federation we are powerful, and the hour has come to put forth our arm and let our power be felt.

Third, organized business. Society and the church may do much to deliver our land from this frightful curse; but business can do more, simply because it is, at bottom, an economic problem. The root cause has been discovered to be poor wages and the coldness, indifference and soullessness with which the working people have been treated by those who employ them. Jane Addams has said: "I have seen young girls lose out in the struggle to live honestly upon wages too meager and intermittent to support them." Think of it, fifty per cent. of the working girls of this country earn between five and six dollars a week! How are they to keep body and soul alive on that when the minimum cost of living, the very lowest at which a woman can get along decently, is \$8 a week? Horace Bentley says, as a result of his experience with the outcasts, that they are driven to it by the wages they get. Then he wisely and justly adds: "But we cannot put all the blame on individual firms." (186) It is the system that is doing it; the demands of modern competition. There are stores where a girl is asked, when she says the wages are too small: "Haven't you a man friend to support you?" Now it is up to the proprietors of our stores, factories and mills to change this whole horrible condition by paying a living wage, and also by doing friendly and elevating things for their employees in connection with their store or factory or mill. I am glad to say that this new idea is in business to-day and it is steadily spreading. There is, for instance, a large department store in Boston, owned by French Jews, by birth, where the minimum wage is eight dollars a week, and when their profits reach a certain amount they divide them with their employees. This firm will adopt no rule nor policy until it has been submitted to their employees and approved by them. It maintains a hospital for its workers and rest rooms and recreation for them.

Here in the city of Newark I am glad to say that there is a department store that has turned its immense roof into a place of recreation for its employees. It employs a woman whose sole business is to look after the social and personal welfare of its four thousand employees. Now the more this thing is done and done for the workers where they meet together six days out of seven and where it can be done best, the less temptation there will be for them to take up a life of sin or throw away their lives in any fashion whatsoever. Business organized on a human basis is bound to cut this awful evil in two and help destroy it root and branch.

The home must also be organized. One thing it should insist on is that our public schools teach its daughters as well as its sons how to work, and to work at something that will bring them a decent living if they are ever thrown on their own resources. The figures show that in sixty cities where the white slaves were asked to reveal their history, 4,000 of them told the sad story; 500 came from the ranks of garment workers, 800 had been milliners, rope-makers, laundresses, workers in textile mills or shoe factories; 116 came from department stores. The rest, 2,584 out of 4,000, had come from homes where they had never had anything to do and did not know how to do anything to earn an honest living. When they were thrown out into the world, how easy it was for them to succumb to the alluring pictures and lying promises of the agents of the underworld! Father and mother, educate your daughters so that they will have something to fall back on in the time of need and in the hour of temptation. Don't put this duty off another day with these appalling figures before you. 2,584 out of this one group of 4,000 living a life of shame because they positively did not know how to lift their fingers and earn enough honest dollars to keep them independent and clean!

This, then, is the organization of the human forces that must be formed to meet the organization of the

inhuman forces ever striving to reach and ruin our girls. Organized society, beating the foe down and back with powerful laws strictly enforced; organized religion, circumventing the enemy by opening delightful and uplifting places where young men and women can live their full life in a clean way; organized business, preventing lapses into sin by paying right wages and looking after the social well being of their employees; and an organized home, determined that our schools shall prepare every girl and boy to earn their living, as well as teach them great essentials of learning and culture. When you get all these organizations on this basis you will have vice on the run and it won't stop running until it has gone over the precipice of destruction, where it belongs!

But the other side of the situation is also true; the personal side specifically dealt with by "The Inside of the Cup." We must not depend too much upon organization. It is apt to make us forget or shirk our individual responsibility; to let somebody else do it. The keynote of the book in this connection is struck where the author says that John Hodder discovers "the sublime truth that the world grows better, not through automatic soul-saving machinery, but by Personality." (260) That is what the church is for; that is what preaching is for,—to kindle the individual and set him at work. It all depends upon you, as one of the members of the church; what you do when you are away from church, just as truly as on what your minister does when he is out of his pulpit.

We are to take a personal interest in this matter and in these outcasts. That is the first thing. And yet someone rises up and says: "I don't want to hear anything about such subjects; I don't think they ought to be handled in the pulpit." But the preacher may quote Paul and his sermons to the Romans and Corinthians and show that that great preacher did not hesitate to talk about this thing to his people and in the plainest possible language. The social evil was the curse of Rome and Corinth in those far away days.

Paul would not have been true to his vow as a minister of Christ and God if he had held his peace. Why does anyone want silence in the pulpit? I know why the procurers do: it will help them to carry on their infernal traffic without interference or protest. I know why the owners of property used for red light purposes do—and they are oftentimes churchmen like Eldon Parr or church corporations who rent houses for this purpose, because of the enormous rentals derived. I know, too, that many fine grained church people hesitate to have it preached about because the subject is so delicate and intimate; but, friends and brethren, we are in a new age and this thing is being talked about everywhere—upon the stage, the lecture platform and in the parlor—with utter frankness, and should the pulpit be silent? The one place in God's world where the truth, however naked, should be presented, and evils, however awful, should be attacked? The shame and weakness of the pulpit has been its silence on delicate and burning questions until they have been taken up and attacked elsewhere. What did the pulpit have to say against slavery? What is it saying against drinking and gambling and smoking by women? Especially those churches where fashionable people are doing these things and injuring by their powerful example the rest of our society in ways no language can express? When theatre-going people crowd the theatres to hear about this matter and when they applaud the sentiment to an echo that this satanic business shall be crushed, it is about time that church-going people were taking a powerful interest in it and asking themselves what they can do, as individuals, to fight this battle of the century to a finish.

Why, every woman who goes to church, as well as every woman who doesn't go to church, should be aroused as she is over no other matter on earth, because it is an evil that is cursing her and her children, body and soul. Carlyle tells of the Irish widow with three children applying for help in Edinburgh, but no one helped. She sank down in typhus fever, died, in-

fects the alley in which she lived and seventeen other persons died of the disease. Carlyle says it was as if she had cried: "Behold, I am sinking; you must help me. I am your sister, bone of your bone, one God made us; you must help me." They answer: "No, impossible, you are no sister of ours." But she proves her sisterhood; her typhus fever kills them; they actually were her sisters, while denying it. There is not a woman in any church, there is not a woman in this land, but is in danger of diseases and consequences a thousand times more awful than typhus fever and death itself from the Kate Marcy's of the streets and the houses of shame.

They tell us that it is a man's problem—and it is; but it is infinitely more a woman's problem, and you women will never be sure of your blood and the blood of your children; never be sure of your health and the health of your offspring; as long as this ulcer is allowed to be an open and contaminating sore in our civilization. Interested in it? Why it amazes me that you can sit still a minute and allow it to go on.

The victims of this awful evil need the personal touch of Christian people. That is the lesson of Kate Marcy's recovery. She was saved because two or three co-operated with each other in saving her. But here again we recoil, some of us saying we are afraid to come near such women. Oh, they are not lepers; but human souls; sold into sin, it is true; but still having the image of God in their souls. It is hard to reach them, the experts tell us, but they can be reached. We are not all fitted to reach them; but if we have the opportunity—if it is ever put in our way to change such a life or encourage such a soul—Christ lays it upon us as a solemn duty, a glorious privilege, to do it and not to draw away from them as if they were not fit to live again in decent company. Kate Marcy did not try to make those who were helping her, like herself; she tried to become as they were. This is the discovery made over and over again

by the workers who are down in the depths lifting man's victims out of the mire. A woman in Atlanta who had kept an evil house for years, when the city went out of partnership with the crime—thanks to the "Men and Religion Forward Movement"—came to the leaders and said: "Here is \$2,500; all the money I have in the world. I am through with the horrible business and I want to give the money to start a Martha's Home for Women and Girls." And that same woman took charge of that Martha Home and is to-day caring for those the world calls hopelessly lost. I tell you, friends, no woman is ever so sunk in sin, as long as she retains her right mind, but is still a woman, and God has put us in the world, as a part of our duty, to reach the outcast and revive the woman in them. Jesus told one such woman to go and sin no more, and she obeyed. He talked with the evil woman of Samaria and she changed. He comforted the remorseful woman who bathed his feet with her tears, and she went away with the sense of forgiveness in her heart and the star of hope beckoning her on and on.

The right end of this whole matter is prevention. If Eldon Parr had not treated Kate Marcy as he did, there would have been one less outcast; and if all church-going men and women would refrain in every way from wronging other Kate Marcys there would be thousands less in the toils of sin. Those who cannot do a thing on the other end can do wonders on this. In the home, we can grow clean young men and chaste young women; young men of the King Arthur type who vow to live sweet lives of purest chastity; young women of the Mary type who will keep their thoughts and feelings virgin and yet know all the deep, wonderful meaning of womankind. Outside of our homes, we can pay our workers at least a living wage and as much more as the nature of our business and its involvements will allow; we can surround them with advantages that will make their work-a-day life one of steady uplift, satisfaction and

wholesome companionship. We can also work together to compel the amusements of our community to be clean and not arousive of the baser passions, whether in the theatre or the movies or the dance halls, for

“Vice is a monster of so frightful mein
As to be hated needs but to be seen,
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.”

We can provide playgrounds on the ground and on the roofs so that thousands of children will never need to stray from the safe path in their pursuit of the pleasures that are the natural cravings of every human being. In a word, we can stop doctoring the symptoms of this and other social diseases, and knife out the cause. We have money enough, we have brains enough; we have machinery enough to do it. Have we heart enough and love enough and Christianity enough and, above everything else, faith enough?

O ye of little faith! Here they come, the pessimists, the hopeless ones, the helpless Johns, shaking their heads and saying: “You are an optimist and you do not know. You only see what is right before your eyes and forget that this evil has been in the world since the world began. The High Priestess of Sin has always been a High Priestess and always will be. Give it up, give it up.” No, no, my friend, the grapple of evil is ancient and strong but the grapple of God is just as ancient and stronger! We have never really entered upon this fight until now and behold the encouraging, the wonderful results in a few swift years! Sex education is doing wonders. Action is doing marvels. The church aroused, means the world aroused; the world aroused, means iniquity doomed. God is on the side of the moral battalions. Get on that side, with Him, and stay on that side till victory!

"Somebody said that it couldn't be done,
But he with a chuckle replied
That 'maybe it couldn't' but he would be one
Who wouldn't say so till he tried.
So he buckled right in, with the trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done and he did it.

There are thousands to tell you it cannot be done;
There are thousands to prophecy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you;
But just buckle in with a bit of a grin,
Then take off your coat and go to it,
Just start in to sing as you tackle the thing
That 'cannot be done' and you'll do it."

CHAPTER IV.

MRS. CONSTABLE

Churchwoman Believer in Divorce*

Mrs. Constable is the wife of one of the vestrymen of John Hodder's church. He calls upon her and she imparts to him the secrets of a double domestic tragedy. In marrying Mr. Constable, she made a great mistake. He had a fondness for painting; she cared nothing about it. Her personality was stronger than his and she finally weaned him away from art and wedded him to making money. They were rich, but both unhappy. Money had brought them every luxury but no satisfaction. They had grown as far apart as if they were nothing to each other; and yet they had lived together for their daughter's sake and the church's sake. She says: "I am a disappointed woman, I sometimes think a bitter woman." Then she tells him her second grief. She had married her daughter to a man of wealth and social position; making, as she knew, a brilliant match, and, as she hoped, a happy one. But the two were not meant for each other. Both were excellent persons but thoroughly ill-mated. They could not get along together and so they were divorced. Another beautiful dream shattered. Now her daughter has met the man of her heart and she wants to marry again. Mrs. Constable asks John Hodder if he will not marry them and perform the ceremony in St. John's.

Her reasons are these: The canon of the church makes it optional for a clergyman to marry the innocent person. We ought not to be punished for our mistakes for life. Surely Christ did not intend that his religion should be inelastic, hard and fast; did not

*Hebrews XIII., 4. Let marriage be had in honor among all, and let the bed be undefiled.

mean that it should inflict cruelty on the innocent. It is our duty to see the effects of character on character; how two ill-mated persons may demoralize each other to the utter wrecking of one or both their souls. Surely Christ's religion does not decree or desire such a catastrophe. Her daughter has improved since her divorce. "She seems more of a person than she was; has cleaner, saner views of life. She has made her mistake and profited by it." Finally, Mrs. Constable says, "Most marriages, under the conditions of society—of civilization to-day—are merely matters of chance." No one can foresee the development of character brought about by circumstances, by environment, and when that development is bad and drives love away, divorce should be allowed, and re-marriage should be allowed. Love is a thing we cannot compel. To make two people live together without love is to commit a far worse sin against them and against society than if we let them separate. True happiness is a right no one should deny a human soul, and where the opportunity to be truly happy opens to a divorced man or woman, the church has no business to stand in the way.

John Hodder replies to her arguments by saying, in substance: "The canon leaves it to a clergyman's conscience whether he shall re-marry the innocent person. I believe that the church, as the agent of God, effects an indissoluble bond. And much as I should like to do anything in my power for you and Mr. Constable, you have asked the impossible. Believing as I do, there can be no special case, no extenuating circumstances. Furthermore, if people believe that marriage is of God they should labor to make it a success, instead of flying apart at the first sign of what they choose to call 'incompatibility.' As for suffering for our mistakes, we must remember that life is probationary and if we seek to avoid the trials sent us instead of overcoming them we find ourselves further than ever from their solution. Christian character develops by submission and suffering; it is

woman's place to submit, to efface herself. (77) Self-sacrifice in this world will be fully compensated for in the world to come. I cannot marry your daughter. If you insist that she shall marry, let it be done outside of the church by the civil authorities. It cannot have the respectability or sanction of a church service." (74)

Mrs. Constable makes a true mother's reply: "I will not think that she has wrecked her life—it would be too unjust, too cruel. You cannot know what it is to be a woman. I don't ask anything of God except that she shall have a chance; and it seems to me that he is making the world better—less harsh for women."

Later on, John Hodder alters his entire position in regard to divorce, through the results of his broader study of the subject and the influence of Alison Parr. Miss Parr says to him: "I believe in divorce, although I cannot imagine it for us. I have seen so many immoral marriages that I can't think God intends people to live degraded. I am sick and tired of the argument that an indissoluble marriage under all conditions is good for society. The idea that a man or woman, the units of society, should violate the divine in themselves for the sake of society is absurd. They are merely setting an example to their children to do the same thing, which means that society in that respect will never get any better." (505, 506)

Thus the book brings up this complicated question of divorce and the rights of the divorced. It is a big question and can only be settled in a big way. We must not be ruled, in dealing with it, by our prejudices or our sentiments or even our religious training, but by the solid, solid facts and by that finest and truest of all principles in dealing with all moral questions: the greatest good of the greatest number. The divorce movement is either an evil or it is not; it means retrogression or it does not; it means a vitiated moral public sentiment or it does not. Let us look the question fairly in the face, be courageous, and, above all, be

honest with ourselves.

That divorce is on the increase is true. The Federal Government reports that between 1887 and 1906, twenty years, there were 945,625 divorces in America, or nearly one million divorces to thirteen million marriages, an average of about one divorce to every thirteen marriages. It is believed that the ratio in 1870 was about one to thirty-four. Experts tell us that this rate is steadily becoming higher.

What are the causes?

Investigation shows that it is due to five great reasons: adultery, desertion, drink, cruelty and neglect to provide. Fully 80% of all divorces fall under these heads.

But these are not the root causes. There is something deeper at work. These are symptoms. The two underlying reasons are:

First, the growing independence of woman. When she was the chattel of man and when she was not able to go out into the world and earn her own living she had to submit to her master, she was compelled to remain the victim of circumstances and custom. But as soon as the industrial, commercial and professional worlds opened their doors to her and gave her a chance to earn a living by her own honest effort and skill, then she ceased to call any man master or to allow any interference with her rights as a human soul. This independence of woman has gone on by leaps and bounds, and consequently she will less and less stand for anything that degrades her or deprives her of what she conceives to be her God-intended destiny to be self-respecting and happy.

The other deep-lying reason is the growing recognition of the right of each human soul to be happy here. This is an age of the here, as well as the hereafter. Although we believe in a future life, and believe it for better reasons than we have ever believed it, we especially believe in this present life and believe that God put us here to be happy here. It is all well enough to preach about making up in the next world

for the things we do not get in this world, but at the same time we have reached an age when we want everything in this world that we have a right to expect in this world; and we mean to get it, sooner or later, for ourselves and for everybody else. Carroll D. Wright, who has written more wisely on marriage and divorce than any expert of our land, has said: "The end of human institutions is human happiness, and the divine end of divine institutions is happiness, and whatever stands in the way of securing these grand ends must be set aside." That is why public sentiment is so strongly in favor of divorce and so friendly toward divorced persons. It sees that unfortunate marriages stand in the way of the happiness of men and women, and it believes such marriages should be annulled, and the way opened for them to be happy.

Is there, then, no way to put a stop to divorce? Yes, but not the way proposed by those who would grant none at all. That only makes a bad matter worse as we could see if we traveled through Great Britain, Spain, Italy and France, where the church permits no divorce. No one believes that the average level of morality is higher in those lands than it is here.

Sir Conan Doyle, speaking in London, said: "There are 200,000 men and women in this country who are separated. The lower classes are rotted through and through by the separation law meant to take the place of divorce. Englishmen congratulate themselves that their divorce statistics are not so great as Germany, but if they added their separation statistics they would find themselves worse than Germany. Divorce is not an evil, but a cure—a deplorable cure for a deplorable state of affairs."

The natural thing for most people in search of a remedy is to turn to Law.

First, the law of the land. We have those who would have the laws so strict that there would be no grounds at all for divorce, as in South Carolina; others

would have them just a shade less strict and allow one ground, the Scriptural, as in New York; others would have them thoroughly liberal and allow many grounds, like New Hampshire, which grants them on fourteen counts. But while we are debating these matters and the adoption of a uniform divorce law, there are men, who have given a great deal of study to this subject, who believe that it would be an effective thing to make it a criminal offense and punishable by imprisonment to do anything in the marriage relation that would be a criminal offense if done outside the marriage relation. It is thought that this would deter many a husband on the very threshold of his brutality or immorality. They also urge that all divorce trials be made public so that the guilty party would not be shielded in the least from the pitiless and deterrent light of publicity. Many a man would stop his cruel treatment of his wife if he knew that divorce proceedings would expose him to the community in all the ugly colors of the brute he was. The object of our laws should be to make it likely that a man or woman would stop, look and listen before doing the things that lead to divorce.

Second, the law of the church. Here, too, we have those who would have the church grant no divorces at all, like the Roman Catholic Church and Church of England; those who would grant them only for one cause as taught in the New Testament, and those who believe in giving them on many grounds. This variety of opinion among church leaders shows that the Bible does not teach any one thing on this subject nor does conscience.

When we turn to history we find that the doctrine of marriage as a sacrament did not finally take shape in the Catholic Church until after twelve centuries of debate and conflict. When Martin Luther started his reformation, he came out positively for divorce; he is, indeed, the father of modern divorce. Even the Puritans, when they settled New England, went so far as not only to sanction divorce, but they turned

the whole matter of marriage and divorce over to the civil authorities and would not allow their clergymen to perform a marriage at all. For a quarter of a century no Puritan minister ever married anybody; it was all done by lay magistrates. With these historical facts in mind, we must see that the idea that the church should absolutely refuse and stubbornly oppose divorce and the re-marriage of divorced people is quite a modern thing with us on American soil.

I, for one, fail to see how any church can refuse divorce, either on Scriptural, historical, moral, domestic or social grounds. If the church means when it says: "What God has joined together, let no man put asunder" that God joins every couple together that a clergyman marries, then it makes the church the infallible agent of God on earth; and the question arises: "Which church is God's infallible agent?" Another troublesome question comes up: "If God joins together every couple the church marries, why do so many couples married by the church discover that they are wholly unsuited to each other and wholly unworthy of each other?" Surely God makes no such mistakes; surely the Heavenly Father inflicts no such immoralities, awful cruelties and desertions upon people as the divorce courts reveal. In view of them we might better say: "What God has put asunder let no man try to force them to stay together." It must be as Martin Luther and as thousands of fearless and conscientious ministers have said, "Marriage is a human institution." It has all the possibilities of good or bad, felicity or tragedy, that go with the works of man.

The church, instead of refusing divorce or seeking to further punish divorced couples or trying to settle the question whether divorce is right or wrong, should recognize that divorce has come and should get to work making marriages more noble and remedying the underlying causes of divorce. Why will the church forever oppose herself to human nature and human progress by trying to roll back the tide of human

emancipation? Why will she try to make intelligent men believe the things they will not believe and do the things they will not do? She only drives them from her or makes hypocrites of them and forces them to do in a round about way what they ought to be privileged to do in an out and out fashion. For in those periods of church history where there were no divorces, there were conditions which amounted to the same thing; and in those lands where there are no divorces to-day there is the grossest immorality and a lack of human advancement. On the contrary, the two countries, excepting Japan, where divorces are greatest are acknowledged to be the most enlightened, most moral and most democratic nations of the world—Switzerland and the United States.

This is what the church should do. Instead of attempting the impossible by trying to prevent divorces by canonical or other laws, it should get after the root things that lead to divorce. They are all known and it is up to the church to put an end to them. The Puritans called divorce "the medicine for the diseases of marriage." That is just what it is. Let the church remedy the causes of the diseases and the medicine will not be necessary.

Here are some things it can do:

Abolish the saloon. The Director of the United States Census states that between 1887 and 1906 there were 54,281 divorces due directly to intemperance and 130,287 due indirectly. A total of 184,568 divorces in twenty years caused by drink! Nearly 20% of all divorces laid at the door of the saloon! Think of it, more than one hundred and eighty thousand marriages dissolved and homes destroyed by the drink curse, not to mention the thousands of wives who patiently endure the curse without seeking judicial relief. And yet one of the great churches which is setting its face against granting divorce at all, insists on serving fermented wine at its communion; a drink that may help to develop in any man or woman a taste for liquor or may revive the old appetite in some man or woman

and send them back to their hell again! Let the church be consistent and cut out fermented wine from its communion. Let it also annihilate the saloon, and it will prevent thousands of divorces and change unhappy homes into veritable heavens.

It can insist that the state shall sanction none but eugenic marriages and sanction none but this kind itself. In this way it will tremendously reduce the unspeakable diseases that are at the root of so many unhappy homes. Thousands of young men are infected with loathsome diseases, which means disgust and misery if they ever marry and may end in the tragedy of divorce, if not something far worse. Go over divorces due to desertion and you will find that almost as many wives desert their husbands as husbands desert their wives. One hundred and fifty six thousand two hundred and eighty three women quit their husbands out of 367,502 desertions. I will venture to say that if you could have gotten at the bottom cause it would be this one in many a case.

The church can also take a great hand in reducing marriages for convenience, hasty marriages and wrongly-mated marriages, which roll up such a total of separations. It must tell its people from its pulpits that happiness is not to be found in partnerships for money or title or social position. The papers are full of the bitter disappointments and sad disillusionments that come to those who are joined together for such ends. It must also tell its young people that the old saying is as true as God's own word: "Marry in haste, repent at leisure." There is seldom any good reason for a hasty marriage or a runaway match. Over and over again the parties to such mistakes come to grief. The divorce courts are full of such instances.

Let the church also condemn one of the most prolific sources of married unhappiness and disaster—false pretense. The youth tells the girl he is earning more money than he is and lavishes things upon her before marriage that he cannot afford afterwards; he gets

her expectations up, and when they drop, her faith in him is gone and when faith goes, love dies. So, also, the young girl dresses as if her parents were people of means, or gets herself up in ways that have their place on the stage but not in any true woman's life, and when the paint, powder and other things are off, the disillusionment is so great that the man simply runs away; it is not the girl he married at all. Young people! start in right: be honest with each other, perfectly honest, and if you cannot love each other on that basis be sure you can never love each other, or respect each other, on any other basis.

Furthermore, let the church civilize the frontier social life of our nation; get down into the Dalton Streets of every city and make them over; get after the slums everywhere in America and abolish them by getting after the things that lead to poverty, crime and vice and abolishing them. Where do the wife deserters go? Out on our social frontier or down into our slums, where the rest of us must carry them along when we should set every living son of them to useful work, and thus help him to support and be proud of his family and his family proud of him. It can be done and it must be done before we shall be able to point to the 200,000 desertions in the past and exclaim: "Thank God, there will be no such record in the future." Take our cities out of the hands of corrupt spoilsmen and allied criminals, and our social frontier and slums will change over night. A united church could do this!

It is within the province of the church to urge parents and educators to teach young men and women how to make good husbands and wives. We train them to be stenographers, mechanics, lawyers, salesmen and everything else under the heaven; but what training do we give them in the art—and there is no art more difficult—of being husbands and wives, fathers and mothers, home makers and home builders? I went through the State Normal School in North Adams, Massachusetts, and found them instructing the

young ladies how to run a house, from the kitchen to the garret; how to cook, set the table, furnish the rooms, make beds, sweep, sew, and all the other necessary things of every day life. These teachers were to go back to the country schools and teach the country girls the same things. I said to myself: "This is something that should be done in some school in every city, town and hamlet of America."

Then there should be a way of teaching every boy what it requires to be a man in a home of his own and play a man's part like a man. This is a million times more important than baseball or football or business, all of which have their place, but always a secondary place. The man who is a failure in his home is the biggest failure on earth, and there are hours when he knows it with bitterness of soul.

And let not the church be afraid to teach Christ's distinctive and great principle of the paramount importance of one's own soul. It is necessary and it is beautiful to deny ourself and sacrifice ourself for others, and every marriage carries with it many a denial and sacrifice for both husband and wife; but this does not mean that we are ever to ruin ourself morally and spiritually for others. It doesn't mean that a woman must live with a man when she knows he is making her less of a woman every day of her life; or that a man must live with a woman when he realizes that she is lowering his character and standards every hour of his existence. Better get the children out of such environment than stay for their sakes. When Christ said "What doth it profit a man if he gain the whole world and lose his own soul?" he meant that there is nothing on earth for which we should suffer the highest self in us to be perverted, disfigured, undeveloped, destroyed. Christianity is the religion of the infinite worth of the individual, and only as we save ourself can we save society; only as we develop ourself can we develop mankind. The more we teach people to respect their own individuality, the more they will respect the individuality of others and the more of that

kind of respect there is the fewer tyrants and brutes there will be and the fewer divorces.

If someone comes to us and wants to know the one secret above all others of a happy married life let us answer: Mutuality; doing everything together and being everything together. I think I have never married a couple without writing in the wedding book these words: "The secret of married happiness lies in the one word 'together.'" The more a husband and wife have in common and the more they keep in common, the better it will be all along the way. Alison never asked a better question than when she said to John: "Isn't marriage truer and higher when man and wife start with difficulties and problems to solve together? It is that that brings me the greatest joy, that I may be able to help you. . . . Didn't you need me, just a little?" (462) It was this togetherness that made another John and his wife happy from the beginning of the chapter to the end; as anyone may learn by reading Burns' poem: "John Anderson, My Jo." It is this "togetherness" and this "togetherness" alone, that will make a marriage a success; and if you don't intend to go it together, don't go it at all; if you can't trust each other absolutely in all things, don't marry one another.

Be not alarmed friend, at the prevalence of divorce and the increase of divorce. America's record in this respect does not indicate a low domestic morality but a high domestic morality; it does not mean that our beloved country is going down; it means that it is going toward greater democracy and happiness. It is as true to-day as it was fifty years ago when De Tocqueville said it: "America is the country of the world where the marriage tie is most respected and where the highest and justest idea of conjugal happiness has been conceived." "It may be remarkable," Lecky has more recently said, "that this great facility of divorce should exist in a country that has so long been conspicuous for its high standard of sexual morality and for its deep sense of the sanctity of mar-

riage," but it is perfectly explainable and understandable. I can say with one of the truest publicists of our time: "No one deplores the causes which have led to the divorce movement more than I do; but I do not believe that it is a menace to the purity and the sacredness of the family, but I do believe that it is a menace to the infernal brutality, of whatever name, and be it crude or refined, which at times makes a hell of the holiest relations. I believe that the divorce movement finds its impetus in the rebellion of the human heart against that slavery which binds in the cruelest bonds of the cruelest prostitution, human beings who have by their foolishness, by their want of proper guidance or by the intervention of friends missed the divine purpose, as well as the civil purpose, of marriage. I believe the final result will be an enhanced purity, a sublimer sacredness, and a more beautiful embodiment of the greatest trinity on earth—the trinity of the father, the mother and the child." For I believe in marriage when love ties the knot and comradeship takes the hand.

We two make home of any place we go;
 We two find joy in any kind of weather.
 Or if the earth is clothed in bloom or snow,
 If summer days invite or bleak winds blow,
 What matters it, if we two are together?
 We two, we two, we make our world, our weather.

We two find youth renewed with every dawn;
 Each day holds something of an unknown glory.
 We waste no thought on grief or pleasure gone;
 Tricked out like hope, time leads us on and on,
 And thrums upon his harp new song or story.
 We two, we two, we find the paths of glory.

We two make heaven on this little earth;
 We do not need to wait for realms eternal.
 We know the use of tears, know sorrow's worth,
 And pain for us is always love's rebirth.
 Our paths lead closely by the paths supernal;
 We two, we two, we live in love eternal.

—*Ella Wheeler Wilcox.*

CHAPTER V.

ALISON PARR

The Modern Woman in Revolt*

The most important asset of the church is woman. She is also the most important asset of the home and business. If it were not for the trade of women and the trade they create by keeping their men up to the mark, think of the stores and factories that would go to the wall. If it were not for the maternal and home keeping instincts of women there would be no home. And if it were not for their belief in education and refinement and their influence in compelling their children to go to school, there would be very few schools and colleges. So that when we say that woman is the most important asset of the church we must not forget her tremendous importance to every other institution on earth. Even the State is beginning to recognize its need of her and is giving her a rightful place in its administration.

In a word, we cannot get along without woman. And this applies particularly to the church. If it were not for the women who would attend our churches and what would they do? With woman in revolt against the church and religion, the church must either change its religion and its earthly program or close its doors. That is why the character of Alison Parr is so seriously worth the very careful study of the preachers of the land and of everyone sincerely interested in the welfare of the church and true religion. She represents, in many characteristics, the coming woman and shows us that she is going to be a woman in revolt against Christianity as it has been preached and practiced until now.

*Prov. xxxi., 10. A virtuous woman. Her price is above rubies. She openeth her mouth with wisdom and the law of kindness is on her tongue.

There never was a great book without a great love story, even as there has never been a great life without the love element in it somewhere. The love story of John Hodder and Alison Parr in "The Inside of the Cup" is one of the noblest in all literature, bringing into light as it does two souls that beat as one for the service of humanity, instead of resting content in throbbing for each other in the rounds of their own personal gratification. Alison Parr saves John Hodder from preaching dead dogmas to a conventional congregation, and John Hodder saves Alison Parr from the utter rejection of God, Christ and religion in her bitter revolt against the hypocrisy and do-nothing-for-humanity habit of those high in the counsels of the church. She has been brought up in the home of a wealthy father who is the head of the vestry of this fashionable church; but whose business life is absolutely unscrupulous and whose home life is little short of tyrannical, and she breaks away. To John Hodder she is one of those rare and dauntless women, the red stars of history, by whom the Dantes and Leonardos are fired to express the inexpressible, and common clay is fused and made mad: one of those women who arouse the passions of men and yet stir the sublime efforts of the God." (296) She typifies to him all those who possess the divine discontent and yearning unsatisfied, the fatalists and dreamers. And yet she rises, by instinct, to share the fire of his vision of religion, as the hidden motive-power of the world, the impetus of scientist, statesman, artist and philanthropist. (295) He sees her in revolt against the established order of thought and established institutions and wants to save her from the anarchism, materialism and pessimism into which she is surely rushing, like so many of her kind in this age of intense antipathy to things as they have been and are. He finds her, on close and frank acquaintance, to be a young woman with ideals she will not desert. Instead of bringing her around to his orthodox and ultra-conservative point of view as he starts in to do, she brings

him around to her heterodox and thoroughly progressive views of life and duty. It is an allegory of what woman is going to do with every preacher and church when she lets herself think and then stands by her ideals and convictions.

Consider the ideals of Alison Parr or the modern woman of brains and a will.

She has her ideals as to religion, Christianity and the church. Although her father, Eldon Parr, is a vestryman and has never missed a Sunday, she has not been in church for eight years, more than a dozen times. (131) She says that she has tried to be a Christian according to the prevailing type, but failed. (131)

To begin with, she is opposed to authority in religion; to doctrines and rules imposed upon the worshipper from the outside. She says: "As a modern woman who has learned to use her own mind, I simply can't believe, if the God of the universe is the moral God you assert him to be, that he has established on earth an ecclesiastical agency and delegated to it the power of life and death over human souls." (131) The claim sounds too commercial, too monopolistic, too repugnant. How did the ancient monks and saints get the doctrines they want to force us to believe? Not from some outward authority but by the use of their reason or such reason as they possessed in those ages of limited knowledge and experience. Why is it our duty to bow down to their conclusions to-day if not in accord with modern science? It is as much our right to use our reason in religion as it was theirs and we are vastly better prepared to arrive at sound conclusions than they in this age of universal knowledge and scientific insight. The one thing an ethical person doesn't want is authoritative statement. He wants to reason the thing out for himself. Hear this magnificent declaration: "God must be *my* God. I cannot take a consensus of opinion about Him. I must reason Him out for myself and must make Him *my* own by understanding Him as I am able to under-

stand Him." (132)

She also opposes the doctrines and leading virtues of orthodox Christianity. She does not want any orthodox immortality. Nothing could be more insipid and senseless to her than the orthodox view of the hereafter. (225) A heaven of playing on harps and singing hymn tunes does not attract or thrill her in any way. She also says that nothing could be more cruel and undefendable than the idea of a salvation based on orthodoxy of creed rather than integrity of character. If Christ brought complete salvation, and to be saved one must believe in him and his atoning blood, why has God permitted so many millions to live and die, before and after his coming, who never heard of him? (291) If they are lost, God is not just and Christ is no complete savior. In fact, if any are lost on account of creed, she can see no justice in it, because God has allowed the world to have a thousand creeds and no one is dead sure which is the right one. Hence, she doesn't want a church that is spending much time about the future, concerning which we can know but little. She wants a church that is spending much time on the here concerning which we know much and can know everything. A religion that wants happiness and the right kind of living here and now, that is her creed. (225)

She is entirely out of agreement with everyone of the doctrines of Christianity as taught by conservative orthodoxy,—the virgin birth, the incarnation, the trinity, the atonement, the new birth, eternal punishment and the resurrection of the body. (290) It is only after John Hodder has shown her that new meanings can be put into those old and time honored phrases that she is at all willing to entertain any of them again. We must pour the old wine into new bottles or lose both the bottles and the wine.

As for the chief orthodox Christian virtue, humility, she will have nothing to do with it. She says: "I hate humility." (133) "If I should put this and the other duties of orthodox Christianity into practice I

should lose *myself*." My friends tell me I should remain at home with my father and deny myself; that home is my place and not the life of an independent woman. If I should follow their advice and the counsel of their religion I should gradually wither into a meaningless old maid, with no opinions of my own, and with no more definite purpose in life than to write checks for charities. Your Christianity commands that woman shall stay at home, that she is not entitled to seek her own salvation, to have any place in affairs, or to meddle with the realm of the intellect. Those forbidden gardens are reserved for the lordly sex. St. Paul, you say, put us in our proper place some twenty centuries ago, and we are to remain there for all time." (134) But she will have none of it. As a woman she has a soul, a personality, an individuality, and she is going to work out her own salvation, even though she must do it with fear and trembling.

In fact she gets so wrought up in her revolt against everything, that she opposes the very thought of a God or of any law of goodness at work in the world. She says: "I am only aware of a remorseless universe grinding out its destinies." (224) She feels that what she sees and knows of life, its cruelties, tyrannies, poverty and heart-break, warrants anybody in being a fatalist, materialist, pessimist, atheist, cynic and everything else on that line. But John Hodder reminds her of one significant thing—which every preacher would remind every woman inclined to take the same disgusted view of life—that her very revolt is due to her idealism; her soul's passionate desire to have things different; an idealism and passionate desire that must have their origin outside herself and in the very essence of things. It is that power in this universe that is making for righteousness that makes her yearn for a righteous order of things, and that power is none other than the righteous God working, ever working, in co-ordination with the human will, which now opposes Him and now assists Him, in achieving His beneficent goal. Hodder, by this simple

suggestion and this line of reasoning, brings her to believe in God and delivers her from her materialism and pessimism into faith and optimism. He shows her that she, a rich woman, is out in the world working day and night against an order of society that will destroy the special privilege that has made her a rich woman,—a thing she could never do if there were not some unselfish God outside herself who was working within her and urging her on. (225)

Then he does this great thing for her, as every preacher would do for all those women who are drifting into the idea that the club, the public lecture or a new cause that appeals to them, is all that they need any more; that religion and the church may be made side issues in their life; in fact, no issues at all. She says that her one ambition for people is that their lives may be fuller. She wants to replace their drudgery and despair by interest and hope; their slavery by freedom; that life may appear a bright instead of a dark thing, that labor may be willing. Otherwise, any happiness worth the having is out of the question. (226) But Hodder says to her: "There is no use in lifting people out of the treadmill and removing the terror of poverty unless you give them something more than you have got." (226) She has intellect and knowledge but no church: no spiritual faith that arches her life with the rainbow of divine colors and eternal hopes. She has nothing to tell the masses beyond bread and butter and the comforts of life. That is a great message, but not great enough. They must hear of eternity and God, of the highest flights and inspirations of the soul, and of contacts with the upper world, or having plenty of this world's comforts they will become like so many of the rich, ever petty and ever dissatisfied. Without big visions there can be no big life; without a supernatural creed of some nature there can be no full life; without a church home with its atmosphere of worship and brotherhood there will ever be something lacking in every life.

But she says: "The church must be different; its

preaching and its ministrations must change. What's the use of thousands of working women spending the best part of the day in the ordinary church," she asks, "when their feet and hands and heads are aching? The churches should offer a practical solution of existence so that the feet, hands and heads of working women would not ache as they do; so that there would be a more equitable distribution of this world's goods and a fairer chance for everyone to enjoy life as well as toil for life. If Christianity has a solution of life, people are demanding that the churches shall stand for that solution and perform their function and show us how and why, or else cease to encumber the world." (350) Her arguments are so sensible and so powerful that John Hodder is converted. He turns in to make his church over on the lines she suggests. And then Alison Parr goes to church! She has become convinced that this kind of a church is necessary for the success of the Cause of Humanity in which she so magnificently believes.

Here is a woman, too, who has her ideals of philanthropy. To her mind it is not Christianity to throw things to the weak. (121) Philanthropy and organized charity as they exist to-day have very little to do with the brotherhood of man. They are rescueative rather than preventive in the fundamental sense. No one admits this more readily than charity workers themselves, although our organized charities are now doing a preventive and home building work also. But her point is this: there should be no need of organized charity or charity of any other kind in a land as intelligent and rich as this. We should get rid of this senseless system of government that puts a premium on the acquisition of property instead of the acquisition of character and general happiness. I will deal with this more fully in the next chapter. Horace Bentley's beautiful work for the undermost is only a drop in the bucket. Think what could be done if all the machinery and science and latest discoveries in medicine and surgery could be turned to the service

of mankind instead of the building up of private fortunes. How many Mrs. Garvins and Dalton Streets there are! How many stunted children! How many million degenerates the nation is allowing to be made because of underfeeding alone! The lack of nutrition affects character as truly as the presence of temptation. (221) She says she used to think these things intellectually—as so many of us do—but never grew indignant over them. Now she feels them and thinks them politically and is out to make the government think them politically and translate them into new laws and a new deal all around.

This brings us to her ideals as to property. She says to her father: "If Christianity were your creed you would work for it politically and financially, and compel the government to work for it politically and financially." I am sick of luxury and yet I love it. (222) Sick of it because I see the kind of creatures it makes at both ends of the social scale. Those who have riches so often become useless people, selfish people, proud hearted people, cold people, do-nothing-for humanity people. They try to appease their conscience by thinking that their personal extravagances provide work for many, and never seem to think that work is not such a wonderful privilege and pleasure to give the toilers; that a little terrorless leisure would be as acceptable to them as it is to their more fortunate sisters. Those who have poverty, are made poorer and leaner by those who sap them of the little that they have, and it either lands them in brutedom or fires them to anarchy.

Her father calls her a socialist. She replies: "I do not know whether I am a socialist or an anarchist. If you Christians were logical you ought to be socialists. Socialism is Christianity on its political side. Oh, I don't know what I am, what I believe. What's the use!" Here we have the cry of a soul on fire with moral passion and unable to work out a solution of the bewildering social situation of the world as it is to-day. She flies to socialism for the panacea but she

doesn't remain there. She sees that it will never work and never be a finality. She exclaims at last: "I do not believe in socialism because it would not leave me free." Ah, that is what we all want and demand and must have: a social system that will give us freedom and at the same time accord us justice and opportunity. They accuse John Hodder of being a socialist but he denies it and replies: "I am now a Christian. The central paradox in Christianity consists in the harmonizing of the individual and the socialistic spirit, and this removes it as far from the present political doctrine of socialism as it is possible to be." The book speaks of socialism as "something smothering—a forced co-operation—that does not leave one free." The minister and this wonderful woman do not know exactly what solution of the intricate social and industrial problems they want, any more than any of us do; but they do know that they want to change from the old theories and curses of private property and private rights to new theories and practices that shall be strictly and absolutely in conformity to the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them, for this is the whole law and the prophets."

The ideals of Alison Parr as to love, marriage and divorce have provoked the greatest discussion and are sure to continue a controversy that will not end until we also have a readjustment in this field. Love, to her, means mental mating rather than physical passion. Two minds that think as one is a surer route to happiness than the old fashioned lane of two hearts that beat as one. We live in an age of thought rather than of feeling and unless our thoughts in the main slip into each other's thoughts there is sure to be friction, no matter how well we oil them with the lubricant of agreeing to disagree. This woman and man are intellectual equals, both of them strong in their own departments. That is a grand basis for true and lasting love. Love, to her, is also life-work mating. The two start out together to overcome the same evils

in the world and to labor for the same grand ends. This makes love the closest and noblest kind of a partnership or comradeship and thus deepens, heightens, broadens and strengthens it.

Marriage, then, from her point of view, is the coming together of two souls that belong to each other, and when this happens, she says, no marriage ceremony is necessary. But here she is dreaming, and so is Winston Churchill, of a state of society that is a long way off. It is so far away that this idea of marrying sounds utterly Utopian. It may be a fine ideal to look forward to. But in the present age, a civil ceremony is absolutely necessary to protect the property rights involved in marriage; and a religious ceremony is also desirable because, as Shakespeare long ago observed, "it is religion that doth make vows kept." She hits, however, upon the two great elements in married happiness: pride and confidence. The pride of one in the other or, better, of both in each other, is at the very basis of married felicity. She says: "All my life I have been waiting for the man who would risk everything in a great cause." (455) She can take pride in such a husband. She also says: "I have needed you all my life—one in whom I might have absolute faith." (455) Where there is perfect confidence there is bound to be exquisite peace and joy.

She also takes a view of divorce that we must qualify. She doesn't believe that married people should live together when love ceases, (507) a doctrine sound enough as a general principle, but needing to be carefully scrutinized by people who think they no longer love one another to see if it is not something else that needs to be rectified so that love may be given a chance to reassert itself and flow in the old, delightful channels again. A woman with a drunken husband, for instance, may think she no longer loves him; but let him sober up, swear off and become a man and if she ever loved him she will find the old love just as strong and probably stronger for the terrible

experience. Divorce, like marriage, is not to be entered into unadvisedly, or lightly but reverently, discreetly, soberly, and in the fear of God. It is the most solemn step any man or woman can possibly take and should be a last resort, not a first nor an early resort.

Victor Hugo once said that as the eighteenth century saw the emancipation of man, so the nineteenth century would see the emancipation of woman. That emancipation has come, and with it a host of changes which have ushered woman into a new world. Dangers attend her as they always attend the newly free—the danger of going to the extreme of those feminists who boldly say that “a feminist recognizes no social or moral limitations;” the danger, too, of ceasing to be truly womanly and becoming mannish. Alison Parr, with all her magnificent qualities, lacks, to my mind, a certain warmth and affectionateness that a woman must have to be the complete type of woman. She is very brilliant and hates shams and hypocrisy but she is just a bit cold. She is too much head and not enough heart. This is something every modern woman must guard against, for when the heart side of her nature cools down I am afraid men will take very little interest in her and the world will have very little need of her. The world does not need two sexes both mannish; but the man and the woman, each as God made them plus the wisdom of the ages and the independence and graciousness of their own personality.

Man, through the long centuries, has been coming up. Evolution being true, he has in him something of the selfish hog, the poisonous snake, the unclean goat, the cruel wolf, the surly bear, the ferocious tiger, the snarling dog, the fierce lion, the sneaking rat, the wild horse, the stupid monkey and all manner of inhuman beasts. But he is leaving these traits behind. The stairway by which he is climbing is woman, with her innate purity, her fine sense of honor, her love of home, her affection for children, her devotion to religion and her fascination for mysticism and ideal-

ism. Man can climb no higher than his mother, wife or sister. Emancipate her. Give her room. Help her to throw away fear. Help her to abandon superstition. Help her to put into practice the holiest impulses of the soul. Help her to rely upon her reason. Help her to have the clearest faith. Give her a church whose creed and deed correspond to the need of the world. Thus will her destiny and man's destiny be fulfilled.

“And so these twain,
Sit side by side, full summ'd in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent and reverencing each.
Distinct in individualities,
But like each other ev'n as those who love.
Then comes the statelier Eden back to man;
Then reign the world's great bridals, chaste and calm,
Then springs the crowning race of humankind.”
—*Tennyson.*

CHAPTER VI.

WALLIS PLIMPTON

Churchman Defender of Ruthless Business*

To understand the arraignment of our modern life on "The Inside of the Cup" we must admit the humiliating fact that our civilization, after nineteen hundred years of preaching, is part Christian and part pagan. The sad and ominous phase of the situation is that the most influential part of our civilization is the most pagan, namely, its industrial and commercial part. We have succeeded, after long ages of training, in doing away with competition and crass selfishness in the home, school and state. They are on a Christian basis, although by no means perfect. But our business is still on the ancient basis of rivalry and heartlessness. And the worst feature of it is that many of those who are responsible for it are in the churches—some of them rich and influential men and women—which makes the churches loth to cry out against them and break up this condition. But so long as business continues unchristian in its foundations and so long as the church keeps up this policy of silence and toleration, the world of to-day is headed for disaster, which will carry the church with it. The only thing to do is to wake the church up, make it shake itself loose from its parasites and hinderers and assume its rightful sway over mankind and save itself and humanity from destruction. This is what the author is trying to do through the instrumentality of this tremendous book.

The characters in "The Inside of the Cup" do not stand for unreal men and women created wholly out of the imagination of the author. They represent real human beings that we meet every day of our lives

*Genesis iv., 9. Am I my brother's keeper?

and it is this realism of the characters that makes the book so absorbingly interesting and so practically helpful.

There is not a preacher who has not known and met Wallis Plimpton. He is just as real to us as if we knew him in flesh and blood. He is the parishioner who is always telling us exactly what Wallis Plimpton told his minister. We have in him a very faithful portrait of that type of business man who comes to church to pray and then goes to business to prey! This type of business man is, indeed, two characterized. He shows one side in his home and church and another in his business. At home, he is fine in every way. A good husband, a fond father, a delightful host and a hearty friend. No one would think of ever criticizing him in his home relations. Such men really may be model husbands and fathers. At church he is exemplary, too. Always in his seat, always giving liberally, always helping wherever he can. Nor does he do it to be seen of men: he does it because he likes to do it. The religious strain in his nature is very deep and strong. You would not call him a deliberate hypocrite like Eldon Parr. You would say that on the business side of his nature conscience has not yet been developed and brought under the reign of love as on the other sides. In business he is an entirely different man. He is just as ruthless in his methods as his most ruthless competitor and just as conscienceless as if he never went to church nor knew what it was to be a man of highest honor in his home. How do churchmen account for this inconsistency in their lives and defend business methods inspired of Mammon instead of Christ?

Listen to the conversation between Wallis Plimpton and John Hodder. He is franker with his minister than such men usually are. He boils down into a very few words their whole argument. He says: "I'll yield to none in my belief in the Church as a moral, uplifting, necessary spiritual force in our civilization, in my recognition of her high ideals; but we

business men, Mr. Hodder,—as I am sure you must agree,—have got to live, I am sorry to say, on a lower plane. We've got to deal with the world as we find it, and do our little best to help things along. We can't take the Gospel literally, or we should all be ruined in a day, and swamp everybody else. You understand me?" "I understand you," says the rector. (314) But he doesn't agree with him! No more does the New Business Man of the Twentieth Century! Plimpton's argument is the old argument and the common argument but it is going the way of all the other old lies that have depended for their continuance on the undeveloped nature of man's conscience in business and politics.

Analyze these excuses of Wallis Plimpton and men like him in business.

First, we have got to live on a lower plane. They can live on the higher plane, the plane they really love, in their homes, their church and their social relations, but when it comes to trade or their profession they must cease being Dr. Jeykells and become Mr. Hydes! So many men enter business with this foregone conclusion; with this business and professional pessimism and mercenariness. It is a dirty game, they say, but we must play it like the dirty fellows we are up against or lose. When Hodder asks Langmaid if he doesn't ever get tired and disgusted with the Juggernaut car (409) of business as he rides it, he replies: "Business, nowadays, is business. The Juggernaut car claims us all. It has become—if you will permit me to put my simile into slang—the modern band wagon. And we lawyers (and business men) have got to get on it, or fall by the wayside." (409) In other words, the young business man is told at the outset by this type of man that the moment he enters upon his career, whatever it may be, he must make up his mind to live on a lower plane.

Second, we must be crooked in order to succeed, Langmaid says: "The whole business world as we know it is crooked and if we don't cut other people's

throats they'll cut ours." A prominent banker very recently said to a body of business men, speaking of the unreliability of those appealing to people of means to loan them money: "I find it quite an undertaking nowadays to find even a few million dollars of securities that I feel safe in recommending to my clients." Langmaid's brutal charge is truer than we like to believe. The mottoes seem to be: "Do others or they will do you." "Do to others as they intend to do to you, but do it first." The big corporations are after the little ones as the big fish are after the minnows, and they are also after each other: leviathan devouring leviathan. It is a terrific struggle and those who are in it do not hesitate to fling weak women and helpless children into the breach to lower wages and cheapen production to beat their rivals; they stop at nothing to put their rivals out of the running, startling proof of which was revealed by the courts in the Dayton Cash Register Company indictments. Here, again, the youth entering business is warned to lay aside every scruple and fight like a coward and knave instead of a hero and man!

Third, we cannot take the Gospel literally. Plimpton says: "Christianity won't work in business. If we should apply the Gospel literally, we should all be ruined in a day, and swamp everybody else." Eldon Parr says to Hodder: "Business is war, commerce is war, both among nations and individuals. You cannot get around it. If a man does not exterminate his rivals they will exterminate him." (343) This ruthless program is actually being carried out. I have been told that one of the New York papers has adopted a new policy of discharging its force of reporters and editors every six months and hiring a new staff, in order to keep up to the minute in everything. Is there any Christianity in that? What of the men who are thus thrown unceremoniously out of work with families dependent upon them? I have also been told that in a certain large manufacturing plant in New Jersey they only use a man until they have

sucked all the ideas he has and then throw him away like a drained lemon. It was told me that one man, about to be discharged, said: "But I have been working for you twenty years." The answer was: "Forget it. We are through with you." Twenty years of faithful service and kicked out like that. The poor fellow committed suicide. Such firms are not obeying any Gospel of Jesus Christ. When you tell them so, they reply: "It can't be worked in business. Business is war and the Gospel is peace; business is any old tidings to men, women and children, and the Gospel is good tidings." Langmaid goes so far as to say: "The church has no right to meddle outside of her sphere, to dictate politics and business." (408)

As a result of this heartless philosophy and practice which is submitted to and engaged in even by men who are prominent in the church and synagogue, a detestable spirit of greed, a lust for money and power, an utter heartlessness of business men toward one another and toward the people they employ has been creeping year by year, over our country, corrupting our people and institutions, and finally tainting the Church itself. (378, 379) Do you wonder that a halt is being called: that such a man as the Chairman of the Interstate Commerce Commission has exclaimed: "I believe that some day we shall and must find a method of transferring our whole industrial and transportation agencies from a competitive to a co-operative basis."

What is the pulpit's reply? What is the church going to do about this thing, for as the church goes humanity goes. Sooner or later what the church of the living God demands, in accord with Christ's spirit and ideals, will be done. It has been so all down the Christian centuries. It will be so again. Oh, if we can only wake up the church and get it on to its job! The fight will be a big one but the church will win.

The church may say at once and with gladness that the Federal Government and the various States are taking hold, that is, the people collectively, to make it

more and more possible for business men and working men to live on the higher plane. This means that the people collectively are waking up. The employing class tried to make it easier to be human and honorable in business when they organized the trust. One of the prime motives was to escape the degrading effects of ruthless competition on personal character. A prominent business man said to me, just after his firm had entered a trust, "Now I can do business honorably and not be always maneuvering to outwit the firm that wants to cut my throat." But the lust of money is very strong and when men had forged this gigantic weapon, they soon began to wield it as a terrible club to beat larger and larger profits out of the consumer and lower and still lower wages out of the worker. So that those in the trusts have found themselves in an overpowering system which ever tends to grind out all the honor and soul they have in them. Hence the Federal government and state government have been compelled and even invoked to step in and bring relief. The Interstate Commerce Commission and the Sherman Law have worked wonders in steadily bringing the great trusts and corporations on to a new basis: the coming basis of the Twentieth Century, which is public service rather than private profit. Other laws have been passed and will be passed by the states as well as the Nation that will make all public service corporations serve the public and have an honorable regard for those they employ rather than to merely serve the pocketbooks of their investors. The great capitalists of the country get their money from the small investors and depositors who scrape and save and deny themselves for a rainy day. and the law has a right to compel them to use this capital for the common good.

Even private business is yielding to the new doctrines that no man has a right to run his business as he pleases. Public sentiment is passing laws compelling the manufacturer and merchant to stop employing children, stop making women work long hours, stop

crowding the workers into unsafe and unsanitary rooms. It is compelling them to compensate workmen for injuries sustained at their work. It is working toward a minimum wage. And very soon public opinion will pass laws which will say to employers, on the one hand, "You cannot lock out your employees without consulting an impartial commission." But will say to labor unions, on the other, "You shall not order a strike until an impartial commission shall have investigated the controversy and publicly stated the facts." That is, the state will say: "You are organized to serve the public. The public is not served when industrial disputes are settled by private war." In other words, there is no longer any strictly private business or private work. We belong to a social order, whether we admit it or not, and the social order has a right to give us commands whether we like them or not. And it is doing it and will do it more and more until this civilization of ours is on a Christian basis, that is, an equitable, merciful basis. Christ never made any claim to being expert in economic legislation but he showed himself an expert on social religion, and his teachings mean that all forms of society must have as their primary purpose the serving of the public good. The new day, from the legal or law side of the state, is coming with the resistless sweep of a tidal wave. We may direct it. We cannot stop it. Our likes and dislikes are of no particular consequence. The new day is here. It has manifest destiny behind it. Many there are who think socialism is coming, but it is something completer than that: It is Christianity, which hedges even the greedy individual around with just and merciful laws and still leaves him a free agent.

The church's reply to the assertion that to do business successfully we must be crooked, is this: Do not quit business if you are a Christian but change its aim and thereby change its basis. Business is no more wrong in its nature and essence than the home. It is all in the way we are doing business and the ever-

lasting dollar so many are grasping for. Christianity does not tell men not to keep a watch on unscrupulous men and circumvent them at their own game. Christ said: "Be ye as wise as serpents and as harmless as doves." There should be no keener business man than the Christian business man. He should be the hardest man on earth to fool or trick. But Christianity is a very stern religion when it comes to morals. It must have been so to have survived these two thousand years. It must continue to be so to exist another day in these stern times that are trying men's souls. Christianity has just one word to say to all who would excuse themselves by saying they must be dishonest because other men are so unscrupulous and that word is this: "You are not compelled to run a crooked business or stay with a crooked house. If you cannot earn a dollar honorably, don't earn it at all. John Hodder does right to rebuke the individual business man and the lawyer who sell themselves for gold. He says: "The least we can do is to refuse to indulge in practises which jeopardize our own souls, to remain poor if we cannot make wealth honestly." (497)

Christianity turns to the church itself and says you can do a tremendous work in putting an end to ruthlessness in business by refusing any longer to accept wrong money. When Eldon Parr wants Hodder to take his money because "In other days churches were built and endowed with the spoils of war, and did not disdain the money" (343) he says, in substance, that the past has nothing to do with the present: the time has come for the churches of Christ to get along without the money of those who are earning it from property they own and rent in the Dalton Streets of our cities and in other ways that they know are injurious to mankind and antagonistic to a healthy, virtuous and happy order of society. President Hadley of Yale has said the church should ostracize those with ill gotten wealth. If that were done, they would quit their unscrupulousness or quit the church. If they left, the church would get along as it has never done

before. It is an awful weight for the church to have to carry these misrepresentative Christians whose riches is all that they have. But they are beginning to leave the church now that they are discovering that it is altering in its idolatrous sentiment toward them. Some of them have used the church to keep the masses down and to keep them quiet but now that they see the rising up of those masses within the church itself, they are getting out and don't know just what to do. As one of them recently confessed: "We are between the devil and the deep sea." He might better have said: "We are between God and Mammon." Let not the leaders of the churches be afraid in losing this type of contributor. It may weaken the churches for a while, but a new type will come in and make them as rock-ribbed and solid as the frame of this honest universe.

In answer to the assertion that the Gospel cannot be taken literally, the church should reply: "What is the Gospel?" It can be stated in five words: "You are your brother's keeper." (498) If you do not believe me, read the parable of the Good Samaritan. Hear also these words of Jesus: "A new commandment give I unto you, that ye love one another as I have loved you." The Gospel of Jesus Christ is the love of one another. Now ask if the Gospel can be taken literally? Ask if each of us can act every day of his life, in business and out of it, as if he were his brother's keeper? The answer is: "Of course he can." The further answer is: "He must so act or get out of business altogether." These are new times, friends, and the old methods and old treatment will not go much longer. Hear what an eminent banker recently said to an audience of hard-headed men of business: "The answer is that we are not only going, but we have arrived at the time where all business will be conducted on an honest and truthful basis. . . . To my mind one of the most pertinent facts that everyone of us should realize and take to heart, is just this, that in the future no business of any nature in this country can survive that is not founded on the basis of hon-

esty, square dealing and giving the public full value for its money. . . . What we thought was the truth as to the proper way to conduct business ten years ago, is now considered to be the wrong way."

What better proof could any right-minded man have that Christianity can be made to work in business than the fact that it has been made to work and is being made to work in innumerable cases this very hour. There passed away in New York not long ago one of its greatest merchants. His business had been simply colossal. Indeed, his firm had been one of the leaders for nearly a half century of the retail merchants of America. What were his principles and practises? Every one of them, Gospel principles and practises. His lawyer stated after his death that in all cases of dispute he would first ask: "Are we under legal liability?" and then ask: "Are we under a moral obligation?" That man made millions and, better than millions, he made a character; and as a corollary to that he made a demonstration of the workableness of this honest Christian religion of ours. In this very city there are to my knowledge two firms. One is thoroughly unscrupulous. It is slowly but surely going to the wall. The other is absolutely honorable. It is steadily forging ahead. One of its employees told me he couldn't help likening the heads of the firm to the delightful Cheeryble Brothers in *Nicholas Nickleby*, it was so delightful working for them. I want our business men, and especially all young men, to let these facts soak into their consciences, that they may give them heart in their determination to shape their lives and their affairs in proud harmony with the new ideals.

There are two possible business maxims.

One is this: "Every man for himself and the devil take the hindermost." That is an old, old maxim; but it is going, going, going.

This the other: "Every man for himself and for his neighbor also." That is the maxim of Christ's religion, truly understood; and it is coming, coming,

coming. Christianity teaches us to look out for ourselves and make the most of the best that is in us; to make a large and ever larger life for ourselves, and, at the same time, to go and share that ever enlarging life with our fellow men. And I want to remind you that the leaders in modern business, and the teachers in our schools of commerce and of efficiency, are telling men this same thing, that a new code of business ethics is coming and a new spirit of *esprit de corps*. They are saying that you cannot help your neighbor to prosper without adding to your own prosperity. There is prosperity enough for all, and this is the principle of passing prosperity around. The wisest One the world has yet produced praised this spirit of reciprocity in business and said: "Give and it shall be given you; good measure, pressed down and running over shall men give into your bosom."

What we need to-day is a revolt of the business man. We have a revolt of the women, the preachers, the teachers, and even the politicians. The time is due for business and professional men to rise up and be heard for rightness and righteousness in business. When enough of them join the revolt, their path will be cleared as all the other paths are being cleared, and they will no longer have any excuse for being one thing at home or in the church and a totally different thing at work. Each man knows in his own heart what is right and what is wrong, and if your business plan does not coincide with your own personal ideas as to what is right, don't go ahead with it. This is the nearest, the easiest and the surest way to help along the greatest needed reformation of the times.

Who of us really likes the Juggernaut car of business as it goes grinding along, crushing the millions and wasting the true fragrance of their souls? Who of us is not becoming sick and tired of money, money, money as the standard of success, and asking God to shift the ideal of this great American people to something better, diviner, sweeter, finer, eternal? Great God! we pray thee to give us the right ideal and give

it to us before we die, of working for the joy and use of working, the ideal that reigns in the heaven the poet dreamed of and ought to reign here.

When earth's last picture is painted and the tubes are twisted
and dried,
When the oldest colors have faded and the youngest critic has
died,
We shall rest; and, faith, we shall need it—lie down for an
aeon or two,
Till the Master of all good workmen shall set us to work
anew!

And those that were good shall be happy; they shall sit in a
golden chair;
They shall splash at a ten-league canvas with brushes of
comet's hair;
They shall find real saints to draw from—Magdalene, Peter
and Paul;
They shall work for an age at a sitting, and never be tired
at all!

And only the Master shall praise us, and only the Master
shall blame,
And no one shall work for money, and no one shall work
for fame;
But each for the joy of the working, and each in his separate
star,
Shall draw the thing as he sees it for the God of things
as they are!

—*Rudyard Kipling.*

CHAPTER VII.

HORACE BENTLEY

A Man Who Was a Continual Christmas*

We have often noticed, in attending a grand opera, that a particular melody has kept occurring and recurring from beginning to end; now as a mere suggestion, now more pronounced, and finally in all its perfection of tone and significance. This is very noticeable in listening to the "Tales of Hoffmann," particularly in the scene where the softly beautiful Barcarolle is played and sung. We hear it at first faintly, then fugitively, then clearly, then fugitively again and softly, oh so softly! until it dies away and is no more, save a memory of an exquisite melody without which the opera would take very little hold on the enthusiasm of mankind. In much the same way there runs a melody through "The Inside of the Cup"; the melody of the Christmas spirit, which is the spirit of peace on earth and good will among men. But here it takes the form of a human personality instead of music. It is the melody of the life of Horace Bentley. He comes and goes from chapter to chapter, but he is always there as the undertone or overtone or supporting tone of the lofty optimism with which the book is vocal. Horace Bentley is a continual Christmas; day after day living a life of peace and good will; day after day causing that same kind of life to well up in the hearts of his fellow men. He it is who works miracles in the destinies of John Hodder, Alison Parr, Kate Marcy, Mrs. Garvin and even the Bishop. He pervades their lives and urges them to finer issues. The Bishop says: "It gives me satisfaction, Hodder, to confess to you freely that Horace Bentley has taught me, by his life, more of true Christianity than I have learned in all my experience elsewhere." (470).

That is a rather remarkable admission from a

*Luke II., 14. Glory to God in the highest and on earth peace on earth, good will among men.

Bishop, especially as Horace Bentley has not attended church for years and nowhere has anything to say about his theological beliefs. Every reader of the story comes away feeling as the Bishop did,—that this kindly, helpful, self-forgetting, genial man embodied more of Christ and true Christianity in his heart and deeds than many a man who goes to church regularly and is thoroughly sound in his orthodoxy. Horace Bentley will ever stand out among the characters of great novelists as a type of a true Christian. If we want to know what it means to really follow Christ in this Twentieth Century, we need only to study this man's life to get our answer.

To be truly Christian, looking at it in the light of Horace Bentley's career, we must have a genuine love of the church. Paul tells us that Jesus loved the church and gave himself for it that he might present it a spotless church, without flaw or wrinkle or any such thing. He loved it because it was to be the one instrument by which he could work out his great plans for humanity. Organization is necessary in a world as vast as this, and especially for such a social religion as Christianity. We need some place where we can meet those of like mind and purpose; some place to have our religious enthusiasm kindled and our spiritual outlook broadened; some place to find those who will sympathize with us in our sorrows, rejoice with us in our good fortune, bear with us in our infirmities, guide us in our perplexities and go forth with us in our mighty determinations. The church is such a meeting house when it is a true church.

Horace Bentley showed his love for the church by making it handsome and prosperous when he was connected with it. He was the man who had the most to do with the designs that made St. John's noted for its beauty and churchliness. He was always a generous giver and always constant in his attendance. He left because he lost his fortune and could not afford to own his pew. He also left because under the leadership of those who were running it as a

fashionable club and for their own dishonest ends, it was not doing the work for humanity he believed a church ought to do. But the moment it began to live up to its duty and opportunity, under John Hodder, he came back, which shows where his heart had always been. Our hearts should also be with this institution. We should want our church to be as beautiful and as churchly as we can possibly make it, counting it not a sacrifice but a rare privilege to give to that end. I never wonder at the men and women who devote so much of their thought and time and money to their church. Are they not doing for the dearest place on earth, next only to their own home? I only wonder at the Christians who can allow their sanctuary to fall into disrepair and to struggle along more dead than alive for want of money with which to do the splendid things God has given it the opportunity to do in this great, needy world. Sir Christopher Wren was the greatest architect of England. He built and left many wonderful edifices, but when he created St. Paul's Cathedral I am sure his pride and happiness were complete. He had given his country a noble building, that would go on ennobling the human race all down the multitudinous years. And this should be one of the master passions of every Christian heart—to have a church home and to make that church home absolutely ideal in every respect.

Horace Bentley also showed his genuine love for the church by saving to it its most valuable men. Jesus drew only a few disciples to his side out of the thousands in his day because preachers are born and not made, and he held on to them to the very end. The church of to-day should follow his example and not let its gifted sons depart, either from its pulpits or its pews. They are too rare to be spared, and the harvest truly is white for the reapers. But gifted preachers are being allowed to drop out of the ministry by the hundreds. They go from us because they change their theology and are treated unmercifully by the authorities who have vested funds in their control or hold

some other whip hand. Horace Bentley was not of this spirit at all. When John Hodder confessed to him that his views had undergone a radical change, that he had all but lost faith in the church itself and in religion, too, Mr. Bentley did not do, as so many outside of the church are always doing,—urge him to drop the whole thing; quit the pulpit and religious associations and go into the scramble to make a living. No! He said: “Young man, stay just where you are; bring the church up to your ideals.” And Hodder stayed! In after days he said: “Had it not been for Mr. Bentley I should not be here to-day.” Oh, my friend, never dissuade a fine soul from continuing a noble career just because he happens to be in revolt against its perversions or happens to be down in the depths of skepticism and despair. Rather be the one to steady him and hold him to his splendid task until the new hour comes, when he will be able to see things in their true perspective and do things with the new power that comes always with the new vision.

Horace Bentley furthermore attested his genuine devotion to the church by urging it to set its face toward the poor rather than away from them, as churches are tempted to do. Jesus would never have given the world a successful religion if he had not given the world a people's religion; if he had not turned away from wealth and privilege as such, and gone frankly to the masses. His churches dwindle and die whenever they forget this and try to follow wealth and fashion. Not that I would leave the impression that there are not people of riches and fashion who are just as splendid in their lives as people of moderate circumstances and homespun; but to one rich person there are ten thousand in other circumstances, and the church to thrive must go after the ten thousand. And, mark you, the ten thousand want religion and will love religion and all of the best things that go with it if we can only get them to really see what religion and the church have to offer. Do the masses want great music? Yes, if it is brought within

their comprehension and their purse. Go to the New Century Theatre in New York and see the multitudes that gather to hear grand opera in English and at reasonable prices. It is only necessary to adapt the loftiest things of this world to the every-day man and woman to get a response. They will come to the church and fill the church if the church will make it attractive and halfway easy for them so to do.

But this takes money, as well as thought and devotion, and this is the opportunity of those more blessed in this world's goods than others. No one wants the well-to-do to carry the less prosperous, and the less prosperous would be the first to resent being carried; but Christ wants his well-to-do followers to put their church on the very best possible financial footing, not as a matter of mere duty, but of high privilege and true joy. He wants them to do all in their power to bring the church up to that perfection of equipment where it can provide the things that will attract the multitudes to-day and hold them and turn them out finer and still finer men and women. David Hume, the Scotch philosopher, once said: "There can be no Heaven as long as there is a Hell." He was thinking of the next life and the impossibility of anybody being perfectly happy in the traditional heaven as long as anyone was unutterably miserable in the traditional hell; but it is a statement that also applies to this world. There is no safety and there can be no perfect happiness for the best of us as long as there is a slum region in our city of poverty and bitterness at our doors. The church of Christ is in this world for the sake of this world; it is here to bring peace and good will among men on earth; it is here to make it possible for everyone to live in an earthly heaven by delivering everyone of us from an earthly hell. That is Horace Bentley's message to the church. It is none other than the message of Jesus Christ and of every fore-looking follower in this age of an earth-centric religion and a practical church.

But Horace Bentley went further and did the per-

sonal thing that is demanded of every man who would show that the spirit of Christ grips his soul—he manifested a genuine love for humanity. Christianity does not end with the church. When it does it becomes churchianity. It uses the church as a means to an end, and that end is the transformation and transfiguration of humanity through personality. The world is saved not by institutions, but by men. The race is lifted not by elevators or derricks or prayers, but by human hands. It is the one by one process: you coming to me, I going to him and he going to someone else: Jesus finding Andrew; Andrew finding Peter; Peter finding Philip; Philip finding Nathaneal, and so on all down the glorious line. Christianity does not teach us to do exactly the same thing that somebody else is doing and in exactly the same way; but to learn the principles of religious conduct and put them into practise as we have opportunity and according to our own ability. It does not follow because Horace Bentley did slum work that all Christians are to do slum work. Only a few are fitted for that kind of service; but all are fitted to learn the same principles that actuated his life and apply them somewhere themselves.

This superb man practised the principle of Christian forgiveness and magnanimity. Nothing that Christ said or exemplified was more beautiful than his attitude to forgiveness and the erasure of all bitterness from our memories. His followers were to forgive not only seven times but seventy times seven. They were to cleanse their hearts and thoughts of all malice and revenge, and keep them cleansed. It is a hard thing to do; but it is the Christian thing to do. We love our religion just because it gives us hard things to do! Eldon Parr ruined Horace Bentley financially, but there is never a hint of it in anything he ever says, and not a word of reproach even when somebody else refers to it. The leading men of the church were hand in glove with Eldon Parr, but Mr. Bentley expressed no cynicism about the church.

Whatever he thought of such men and their methods he kept to himself, and went about his business. He knew that things would work themselves out right in God's good time. And they did. "Vengeance is mine, I will repay, saith the Lord." If vengeance is necessary in any case where we are concerned let us leave it to God, knowing that when he repays he will put love into the retribution where we would put hate.

Another Christian principle beautifully at work in Bentley's life is affection for children. What a wonderful lover of children Jesus was! He took them up in his arms and blessed them; he stood for their rights; he ministered to their happiness; he set out to make this world just as much their world as man's world. No follower of his should ever forget this, whether he have children or not. It is all right to love a dog or a cat or a parrot or some other pet, but it is infinitely better to love a child and do something for children. We cannot build our civilization on a dog or cat or parrot; we can only build it on the child. "For of such is the Kingdom of Heaven."

Horace Bentley was a continual Christmas in more senses than one, but surely in being an every-day Santa Claus to the poor boys and girls of Dalton Street. He always went around with little candy beans in his pockets. (202) The children were allowed to dip into those pockets and help themselves. It was an inexpensive treat for a man to give, but what a big treat it was for those poor children! He also gathered the boys of the slums around him and encouraged them to organize their baseball nines, although he did not know a thing about the game. Then he went with them to the lots and kept them from eating each other up when the umpire made a bad decision or something else happened to rouse their temper. He interested John Hodder in their ball games, and Hodder brought a pair of boxing gloves along, so that when they wanted to fight over some disputed point he allowed them to go at it in a more scientific and less bloody way than with bare fists.

Now these men were educating those boys to be something better than street gamin and slaves of temper, and doing it by keeping as close to them as they could. I do not know what you can do for children in some specific way, but you will soon find out if you keep the children of the world close to your heart and thoughts and prayers. They are here by the thousands, and they appeal to us with their little hands, often lame little hands, often very dirty little hands, to be their friends and do things to make their lives fuller and richer, brighter and purer than the world has so far done.

This man also practised the great Christian principle of faith in human nature. The world has very little of it. It meets people in so many shocking, selfish, unscrupulous, ungrateful ways that it has grown very dubious. The world has never taken very much stock in man; that is why it has treated him far more carelessly and cruelly than its horses and cattle. But Christ, from the moment he began to preach, had every faith in human nature. If a man had been unscrupulous in business, like Zacheus, that didn't make any difference to Jesus: he believed the scrupulous heart was there somewhere in that man's breast. If a woman had been a creature of the street, like the Magdalene, that did not harden him toward her. He knew that there was a pure streak in her soul and that kind words would strike it and make her pure again. In fact, so wonderful and complete was Jesus' faith in human nature that he cried to all men: "Be ye perfect, as your Father in heaven is perfect." He knew that somewhere in every soul there lurked the divine, only waiting the right faith and the right touch to start it into life again. Horace Bentley's magnificent conclusion after many years of contact with the lowest of the low was this: "I have lived a great many years, and the older I get and the more I see of human nature the firmer has grown my conviction of its essential nobility and goodness." (171) That is Christianity and should ever be the faith of Chris-

tians. "The innermost worth of the undermost man" is one of the two foundation faiths of the religion we profess, the other being "the outermost love of the centremost God."

But some man will say: "What about the very bad people: the Kate Marcy's of the world and the incorrigibles?" Just what Horace Bentley observed in their case: It may be a disease. We are beginning to recognize that we are dealing, in many cases of vice, and crime, and degradation, with a disease and not with a naturally vicious or criminal disposition. A prominent American has recently said that our criminals should be sentenced by physicians instead of lawyers. I think we are working toward that view, and that great change in criminal jurisprudence. There can be nothing wrong with human nature per se if it is God's nature, as Christians believe. The trouble comes largely from the diseases of the body or the diseases of civilization. Church-going people are the ones to believe that those diseases can and must be cured rather than continue to advocate the easier but crueller way of merely punishing the sick offender.

Horace Bentley believed in giving every soul the fullest possible opportunity and assistance to recuperate and recover, which, after all, is the only justifiable and Christian attitude to take in penology. He went and lived in the slums in order that he might preserve a true home atmosphere right among the people who needed a refined home most. His door was always open to the poor and unfortunate. They never went away with something for their bodies without also getting something for their souls. He also purchased a house out in the country—doubtless with funds provided by other big-hearted people—and there he placed Mrs. Garvin—the once prosperous woman whose husband committed suicide because of misfortunes and treachery in business. He made that home a retreat where he could send tired women to rest up, or unfortunate women to rise again, assisted by loving friends when they began their struggle to-

ward purity. It was not a large house, but just a homelike house, where soul could deal with soul; love could deal with love. He had in mind the modern method of reformation by personality working on personality instead of the machinery of punishment trying to grind out a repentant will.

In a word, Horace Bentley put into practise the beautiful, animating principle of Christianity, that of every-day, personal usefulness. We cannot pay Jesus any higher compliment than to say that he went about doing good. I do not know of anything in this world more wonderful than that in him or us or anyone. There are a great many things Christ might have done and a whole list of things we might do, but if we just try to do something for others, whatever we can, I believe that God will say of us: "This is my beloved son in whom I am well pleased." Horace Bentley went to the undermost and helped the undermost because they need more help than other classes, or they would not be the undermost. There is a screw loose somewhere in a man's organism, or he would not belong to the down and out class. The tramp on the road who admits that he could never keep a job may not be afflicted with laziness, but may have slipped a cog of some kind in his mental or moral gearing. The fellow who can never save a dollar and when a rainy day comes is flat on his back, his family crying for bread, isn't altogether a rational human being. He needs pity and study. But while pitying him and studying him we must not let him and his family starve to death. Remember, God gave us hearts as well as brains, and in the midst of all this modern machinery of scientific charity the Christian is to keep his heart working and lift. I think that one reason God invented Christmas was to prevent us from refrigerating our hearts while believing in and pursuing the methods of organized charity.

Horace Bentley was that kind of man who helped men because they needed help and loved men because they needed love; that kind of a man who answers

you when you say to him: "I know someone in need" by asking: "What can I do to help" He was that type of man who goes along the street and takes a kindly interest in everybody he sees; who gets on to a street car and remembers that other people have worries as well as himself; that sort of a man who carries a little oil can with him in the way of opportune words with which to lubricate the bearings of life and get rid of all the friction he can. It was Phil Goodrich who said that Horace Bentley had only to get on a car to turn it into a church, for just as surely as a man sat next to him who was coming home from work irritated and out of sorts, his nerves worn to an edge by the heat or by some exasperating occurrence, this old gentleman would talk with him so pleasantly and gently that he would be sure to get off at his street corner feeling better. (198)

If such a man was not a continual Christmas, I ask you to give me a better phrase by which to describe him, for Christmas is a dear, loving time when we are all inclined to think of others and to do for others the kindly, beautiful little things that, after all, go to make up the total of a happy life.

Alison Parr confessed that contact with Horace Bentley made her dissatisfied with herself; (206) made her realize how little she was really doing, with all her leisure and talent, for the church and for humanity. It makes us feel the same way and starts us up saying: "The sum total of life is not in the great things but the small things. God help me to be thoughtful and faithful in that which is least rather than miss my opportunities by waiting for that which is much."

John Hodder found that acquaintance with such a man saved him from going to pieces on the reefs of doubt and desperation. When he was sinking, sinking, sinking in the dark sea of skepticism and materialism into which he had been thrown by breaking away from all that he had ever believed and held sacred, it was the hand of Horace Bentley that drew him up and

delivered him from spiritual death. (215) An illustration, my brother Christian, of the good we can do by simply being true to the light that is in us. Mr. Bentley never talked theology, but he ever lived religion. That is what made his personality luminous and salvatory.

The preacher also discovered through Horace Bentley that the form which all true religion takes is that of consecration to a Cause—one of God's many causes; that the meaning of life is to find one's Cause and to lose one's self in it. He found his mission to be to help liberate the Church, fan into flame the fire which was to consume the injustice, the tyranny, the selfishness of the world, until the Garvins, the Kate Marcys, the stunted children, and anaemic women were no longer possible. (277) Your Cause may be Universal Peace, or Woman Suffrage, or the Overthrow of the Saloon, or the Cure of some Dread Disease. Find your Cause, but don't leave the church to work for it. Keep in touch with a church that will inspire you in your work, for without religion as the supreme motive in life you will never accomplish your task or be satisfied if you do accomplish it.

We men of earth have here the stuff
Of Paradise. We have enough!
We need no other things to build
The stairs into the Unfulfilled—
No other ivory for the doors,
No other marble for the floors,
No other cedar for the beam
And dome of man's immortal dream.

Here on the paths of every day—
Here on the common human way
Is all the busy gods would take
To build a heaven, to mould and make
New Edens. Ours the stuff sublime,
To build eternity in time!

—*Edwin Markham.*

CHAPTER VIII.

What, Then, Is Christianity*

The most remarkable interview in the career of Jesus is where Nicodemus, a ruler of the Jews, a member of the Sanhedrin, a man well versed in religious matters, comes to him by night and asks him to explain his new religion; to tell him what he proposes to do for the Jewish race and the rest of humanity. When Jesus is through with his explanation, Nicodemus is not able to comprehend him; not able to understand a Kingdom which is to be inward instead of outward; a worship that is to be one of spirit rather than of rites and ceremonies. Then Jesus looks at him and says: "You must be born anew before you can enter into my idea of the Kingdom of God and grasp what I mean to accomplish with my new religion."

John Hodder, basing his thought upon this great interview, calls the religion of Jesus Christ the religion of the reborn. He preaches the most powerful sermon of his life from the text: "Except a man be born again, he cannot see the Kingdom of God." But he does not mean by rebirth what has so long been taught in the churches—a change from being the child of the devil to being the child of God, as if human souls made in the image of God could ever lose that image as if little children who come into the world as pure as the driven snow could ever have come from a devilish source! John Hodder means by rebirth exactly what Jesus meant: a spiritual transformation; an inward change by which a man is able to see spiritual values instead of ceremonial values, and place the supreme estimate on the things of the conscience instead of the rites and ceremonies of a church. In a word, to be a Christian one must be reborn into the religion of the Spirit. This is Christianity,—the religion of reborn men and women who have changed

*John. Except a man be born again he cannot see the Kingdom of God.

from a materialistic and short view of life to a spiritual and eternal estimate and attitude.

When Eleanor Goodrich spoke of admiring a man of modern ideas, referring to John Hodder, Mr. Bridges inquired what she meant, and she replied: "Somebody who will present Christianity to me in such a manner that it will appeal to my reason and enable me to assimilate it into my life." (7) Now I want to see if I can do that for you, my friends, and make this view of Christianity perfectly clear and perfectly acceptable. I like the idea of calling it "the religion of the reborn" so long as we mean by that the religion of the spiritually-minded rather than those who have gone through some mystical rite of superficial rebirth administered by some church.

Christianity is the religion of men and women who will not believe some things that their senses are all the time tempting them to believe; nor do certain things that the unreborn are all the time trying to force them to do.

The reborn see that Christianity is not a religion of theories, although it does not forbid theorizing. It does, however, rise up and protest when its believers, turning their theories into dogmas, seek to compel men to accept them. Jesus never theorized about God; he knew there was a God. He never theorized about the nature of God; he knew that God was love. He never theorized about the existence of the soul; he knew man had a soul. He never theorized about immortality; he knew there was a future life. How he knew these things he left to men to know and explain who themselves were also reborn into a spiritual comprehension of the universe. Christianity assumes these fundamental beliefs: it doesn't argue for them.

Man is tempted to theorize about everything, and the Christian quite as much as any other man; but the Christian ought to know better than to put his theories up as Christianity. They are simply matters of pious speculation, and he should be willing to offer them as such, and not make it appear that they are Christian-

ity and that anything different is not Christianity.

For instance, there are theories as to government in which Christian people indulge. Just now one of the favorite theories among a great many Christians is socialism. They are so intense in their advocacy of it that they say socialism is Christianity and Christianity is socialism. But it is not. Christianity is not any one theory or scheme of government. It is a spirit in government rather than a method. John Hodder is properly careful to point this out when accused of preaching socialism, just as Jesus was very careful to do a similar thing when his enemies asked him whether the Jews should submit to the Roman theory of government or not. He said: "Render unto Caesar the things that are Caesar's and unto God the things that are God's." He meant that his followers should be obedient to their government, but also loyal to their conscience. This left them room to work out another form of government if it was in conflict with their conscience. And they did, and have been doing so all down the Christian centuries. Communism was the earliest form of government among Christians; but it did not last, because it was discovered to be unsatisfactory. Competition became the next form, and it is bound to pass away because also unsatisfactory. Co-operation is the coming form, and will have in it something of socialism and something of individualism, but will not be all of one or all of the other. But no matter what the form of government existing or advocated may be, it can never be properly called a Christian form of government unless the people under it are filled with the spirit of Christ. Christianity is a spiritual force in people rather than a form of state.

So, again, there are theories as to theology, which have always claimed the allegiance and championship of Christian thinkers. From the days of Paul down to the present hour there have been all kinds of speculations about God and Jesus, the soul and the hereafter. These speculations have been shaped into creeds and upon these creeds denominations have been

founded, and men have said: "If you do not accept our particular theories and our particular creed and our particular church you are not a Christian." How absurd and how utterly antagonistic to the expressed teaching of Jesus in such matters! Did he not say to the very same type of people in his own time: "Not everyone that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." He meant, and his hearers knew that he meant, that it did not follow because a man accepted one system of theology instead of another, that he was acceptable to God. The test was something far deeper and far better than that. Theological theories just like speculations in other branches of science, come and go; they change with the changing knowledge and the development of man, and to make theology and Christianity one and the same would be to make Christianity an ever changing thing when, as a matter of fact, it is the most permanent thing in the universe. When you once know what Christianity is, you will always know what it is. When you find it truly in America you will find it to be the same thing in Europe, Asia and Africa.

Christianity, instead of being a religion of theories and creeds, is a religion of principles and deeds. When we bear this in mind we have the key to our religion.

I say, first, that Christianity is a religion of principles. It represents the determined purpose of God to make men govern themselves in all things, not by rules but by great generalizations. Authority in religion lost its grip the moment Christ appeared. He taught his disciples to call no man master and to get their religion from no outside source. They were not to think that the only place where they could worship was on Mt. Gerizim or on Mt. Zion. God was a spirit, and they that worshipped him must worship him in spirit and could therefore worship him wherever they pleased. I said that authority in religion lost its grip when Christ appeared. I should have said that Christ loosened the grip of ecclesiastical authority when he

came, and it has been growing weaker every advancing year. There are churches which still maintain that they hold the power of heaven and hell over men, but only the ignorant or very pious believe it. Universal education is destroying their pretensions and will ultimately relegate them to the scrap heap of other outgrown tyrannies. Jesus knew all this when he founded Christianity, for he turned away from the ecclesiastical tyrants of his nation with their do this and do that and their long list of penalties to the individual, and bade him rule himself and work out his own salvation.

And these are the principles he laid down for man's guidance, which makes them the fundamental principles of Christianity.

First, freedom. "Ye shall know the truth and the truth shall make you free." Not, somebody else shall know the truth for you! Not that you shall sit in a pew and hear a priest speaking in Latin or Greek or some other language you cannot understand, but must accept because it is a priest speaking. But that you shall do your own thinking and keep on doing your own thinking until you shall know what is true and good in religion as in every other department of your life. Christianity, then, is the religion of free men; the men who have learned the value of hard thinking as distinguished from the soft kind, the men who know they have a right to find their own denomination and attend any church they please, their only quest being that of spiritual enrichment and moral incentive.

Second, honesty. Did not Jesus say: "For this purpose was I born and for this cause came I unto the world, that I might bear witness as to the truth." It was like saying to Pilate, who had the power of life or death in his hands: "I cannot help what becomes of me, but I can help repudiating my honest convictions. Send me to the cross if you will, but you cannot buy or gag my conscience." Christianity, then, is the religion of honest men. John Hodder had the spirit when he told his congregation and his vestry exactly

what his religious views were after his eyes had been opened. And he was prepared to stand the consequences. I have always rated Abraham Lincoln as one of the most perfect examples of a Christian of modern times on account of his sterling honesty. Speaking out there at Freeport, Illinois, when his friends told him not to utter certain sentiments because to do so would mean his political ruin, he said: "Friends, this question has been delayed long enough, and if I am to go down with it, let me go down linked with the truth."

Third, fearlessness. When you get the spirit of freedom and honesty in a man you get fearlessness. Did not the Founder of our Religion walk straight up to the scribes and Pharisees of his time and say: "Woe unto you, scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he has become so, ye make him twofold more a son of hell than yourselves. Woe unto you, ye blind guides . . . for ye make clean the outside of the cup and the platter, but within they are full from extortion and excess . . . How can you escape the damnation of Gehenna." Pretty vigorous language in those days and under such circumstances, but you couldn't frighten Jesus of Nazareth when he knew he was right. Nor have they been able to frighten his true followers. The most fearless men and women on the top of this earth should be our Christian men and women.

Fourth, mercy. Freedom, honesty and fearlessness are vigorous principles and make the Christian a vigorous type of character. But this is not all there is to this religion of Jesus. Pity and mercy dripped from his fingers like honey. The beauty and glory of Christianity is that it touches the mystic chords of affection in every human breast. Did not Christ include among his beatitudes: "Blessed are the merciful for they shall obtain mercy"? Christianity is thus the religion of merciful men. His followers see the children as he saw them and take them to their heart as

he took them to his heart. They see the sinful, the outcast, the weak, and they know that in giving unto them, even a drink of cold water in the name of a disciple, is giving it unto Christ. John Hodder never knew much about the merciful side of Christianity until he met Horace Bentley and saw the way in which every Kate Marcy of the street and every Mrs. Garvin of poverty and despair was received into his home and treated with love. But it had always been in Christ's religion, and is there to-day as never before. It is as Lowell says in his poem, "The Forlorn": "Whom the heart of man shuts out, the heart of Christ takes in."

Fifth, broad vision, or, as it is commonly called in the church, faith. Jesus was the broadest-visioned man in all history. He looked upon the evil in the world and he foresaw its utter annihilation, exclaiming: "I beheld Satan like lightning fallen from heaven." He had the same vision in that age that Wagner had in ours when he pictured Klingsor, representative of the incarnated evil of this world, utterly destroyed by Parsifal, representative of the incarnated good of the world. Jesus also looked upon the men, women and children of the universe and saw them in all stages of perfection and imperfection, intelligence and ignorance, virtue and sinfulness; but he saw them coming up, ever coming up, and in his mighty confidence in their ability to finally and completely rise and reach his own perfection of manhood, he cried: "I will draw all men unto me." Christianity, friends, is the religion of broad-visioned men; a vision so vast that it includes the whole human race and a faith so perfect that it contemplates the final harmony of all souls with God.

These are the five basic principles of this wonderful religion of the Nazarene: Freedom, honesty, fearlessness, mercy or love, broad vision or faith. These form the motive power of a true Christian life. They are the dynamos that verily make the Christian the light of the world.

But this is not all there is to Christianity. It is

also a religion of works. That is why Paul said: "Faith without works is dead." Christianity is the supreme and final effort of God to make this world ethically religious. Age upon age, land after land, man has only been ceremonially religious. In our colleges, so long as the students go to chapel a certain number of times per year, they will get the passing mark. So it is with the wrong type of Christianity,—so long as believers go a certain number of times to a certain church, accept the creed, observe the sacraments and other rites and ceremonies, they are given the passing mark for heaven! Jesus was disgusted with such religion; with those who sat in Moses' seat and told the people what to do but did not do it themselves; with religious people who went to church to worship God and came away to war upon man. He warned his disciples not to be like them, and commanded them to let their light so shine before men that they would see their good works, and because of their splendid deeds glorify their Father in heaven. Christianity, therefore, while having Christians hold great principles, would also have them put those principles into daily practise, both in their individual life and their life as members of a great human commonwealth.

This principle of freedom means that every follower of Christ is to strike for and fight for the liberty of man, woman and child all along the line. Christianity is against every form of "ocracy" except democracy. It is, in truth, the religion of democracy, and wherever it has gone and has been strong enough to hurl the priests into the background, it has set the people free. Although Thomas Paine was not accounted a Christian in his day, he nevertheless had the creed of a Christian: "Man is my brother. Woman is my sister. The world is my country. To do good is my religion."

This principle of honesty means that we are to exalt integrity in every walk of life and make it the foundation of business and statecraft as well as the

church and the home. The reborn business man will evidence his rebirth by hewing more and more to the line of honor in all that he makes or sells. It will mean a hard fight as the business world is now constituted, but he is ready to make it, knowing as he does that it must be a winning fight. "For right is right, since God is God and right the day must win; to doubt would be disloyalty; to falter would be sin." Those splendid Christians who began the fight for honor in the home in the degenerate days of Roman bestiality, when few women were pure and most men were libertines, and home was nothing but a stall in which to eat and sleep, fought a great fight. It has taken centuries to win it, but to-day the Christian home is the ideal home of all the world. It will take years to establish the same code of honor in business and the state, but it can be done; and is being steadily accomplished by those who have the Christian will and are making the Christian way.

Such a principle as fearlessness commands us, preachers and laymen alike, to reconstruct the theology and practise of every denomination and church in Christendom and bring them on to the basis of modern thought, inductive science and social service, before it is too late. What matter who of us are sacrificed in the struggle? Was not the Master put to death for doing a similar thing in an age when he knew that if he did not alter Judaism and its synagogues there would be no pure and powerful religion to go up against the pagan world, fast rotting to ruin and fast carrying the whole human race down to destruction? Read "Quo Vadis" or "The Sign of the Cross," and you will see the problem that Jesus foresaw; the awful peril that he started in to avert when he sent a little band of holy men and women forth to preach the gospel of pure and faithful living to all the world. His blood and the blood of the Christian martyrs was all that saved Rome and the human race. Your fearlessness and mine and that of others who will join us in this great modern attempt to revitalize the church is

all that can save the church, and through the church arrest this human race we love from dancing itself and amusing itself and selling itself back into barbarism and bestiality. The inside of the cup must be cleansed before the outside of the cup can show the signs of the complete cleansing every serious-minded man wants it to show.

Does someone rise up and say, as someone always does: "But we ought to go slow in altering religious doctrines." Let me ask you, friend, does the scientist go slow in changing scientific doctrines? Why, if he discovers a new truth this minute, what cares he for the old error it displaces. It is his joy to pounce upon new truths and apply them, and it is our physical salvation to have him do so. We were told that all cancers could not be cured; but a new discovery has been made, and now we are assured that they can. Wonderful news, glorious news! Do we hold back because it is a new discovery? So the progressive Christian believes that every cancer of modern civilization can be cured if Christianity will only rediscover and reuse the powers that were perfectly plain to the early Christians who made a brave attempt to cure the cancers of Roman civilization. But the church must wake up and go to it with modern thought and modern equipment.

And the principle of mercy starts us straight for the enemies of mankind. They must be put out of business. Pouring mercy on the wounds of the world is like spraying perfume on a cancer: it may sweeten it for a time, but back it will come in all its ghastliness and foulness. I know of no mercy so merciful as killing off by governmental means those who are their own foes as well as the foes of humanity. Do not point to church settlements and associated charities with pride, my Christian friend, as if they reflected credit on Christianity: they reflect discredit because they show that Christianity is not working. They are like ambulances which gather up the wounded while the awful war goes raging on. If this religion of ours

and these churches of ours and the people of ours would go after the root causes of poverty, vice, crime, drunkenness, ignorance and cruelty and extirpate them, there would be no need of church settlements or bureaus of charities or prison reform associations and this long, pathetic list of ambulance-like organizations. In mercy's name get after the cripples, the debauchers, the impoverishers, the wreckers of men, women and children. Start there and the rest will be easy.

But at the same time, mercy points the Christian to the victims of man's inhumanity to man and man's inhumanity to himself, and sends him as a big brother or sends her as a good sister to bend over the wretched one and lift. If "The Inside of the Cup" had done nothing more than give us the sight of Horace Bentley standing by the sobbing Kate Marcy and the agonizing Mrs. Garvin and seeing them through their shame and grief we would always remember it with gratitude for having shown us our Christian privilege of somewhere on life's hard road and in the midst of this pitiless civilization of being

To other souls,

The cup of strength in some great agony;

The enkindler of generous ardor, the feeder of pure love

And the begetter of the smiles that have no cruelty.

And, then, this principle of broad vision or faith should inspire us to build for the greatest and grandest conceivable future of mankind. The Christian is not to be satisfied with saving some of the world; he should yearn to save all the world. The Christian must not give way to the pessimism, always flying in the air, that it is possible to do for some and impossible to do for others. This is an age in which there should be no skepticism as to what can be done for man, any more than there is a lingering remnant of doubt as to what can be done by man since he has conquered the earth and the sea and the very air! Just begin right; begin with the children of to-day, and as sure as harvest time follows seed time, will the

future men and women of this earth be Christ-like men and women. All honor to the business association which is placing posters on the billboards of our cities that are to appeal to children—those at Christmas time depicting the birth of Jesus and telling the children to ask their parents to tell them the story; at other times depicting the several childhood steps in the rise of Grant, Lincoln, Washington and other Americans to greatness, and again telling them to have their parents explain the pictures. This will be foundation work for multitudes of children, who would never get such knowledge and incentive in any other way. The foundation stones we lay in the souls of children will determine the superstructure of coming society. All success, too, to those who want to open every public school to the young after school hours for recreation, amusement and other benefits, thus keeping them out of bad company and away from men who entertain them to make money out of them, no matter what becomes of their morals and manners afterwards. When Jesus took the children in his arms and said: "Of such is the Kingdom of Heaven," he said everything, the last word on the secret of having, one of these glad days, a genuine Christian country on this North American continent, a genuine Christian world on this swinging, singing globe.

This, then, is Christianity—this is the religion of Jesus Christ as he taught it and practised it; the rebirth of every soul into a spiritual attitude to life, with a deep determination to rest not until the kingdoms of this world are the kingdoms of our God. This is the kind of Christianity we find exemplified by Horace Bentley, John Hodder and Alison Parr, in contrast to Eldon Parr, Wallis Plimpton and Gordon Atterbury. It is a complete program of life, and offers all men the choice between God and Mammon; a life of service and a life of self; a future of usefulness and satisfaction and a future of uselessness and regret. I ask you, as you lay down this little volume, to measure up to your Christianity, to accept this challenge of the

Christ, to commit yourself body, soul and will to this religion of the reborn!

Thinking of Christ, and hearing what men say
Anent his second coming some near day,
Unto the me of me, I turned to ask,
What can we do for Him, and by what task,
Or through what sacrifice, can we proclaim
Our mighty love, and glorify His name?

Not by long prayers, though prayers renew our grace—
Not by tall spires, though steeples have their place—
Not by our faith, though faith is glorious—
Can we prove Christ, but *by the love in us*.
Mercy and love and kindness—seek these three.
Thus (thinking of Christ) myself said unto me.

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